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# **HEALTH & COUNSEL**

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## **BUREAU**

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WITH INDEX

By  
**Eustace Miles**

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**134 SUBJECTS**

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A Reader of "Healthward Ho!" writes: "I cannot tell you how much your Health & Counsel Bureau helps me every month. It is a mine of valuable advice."

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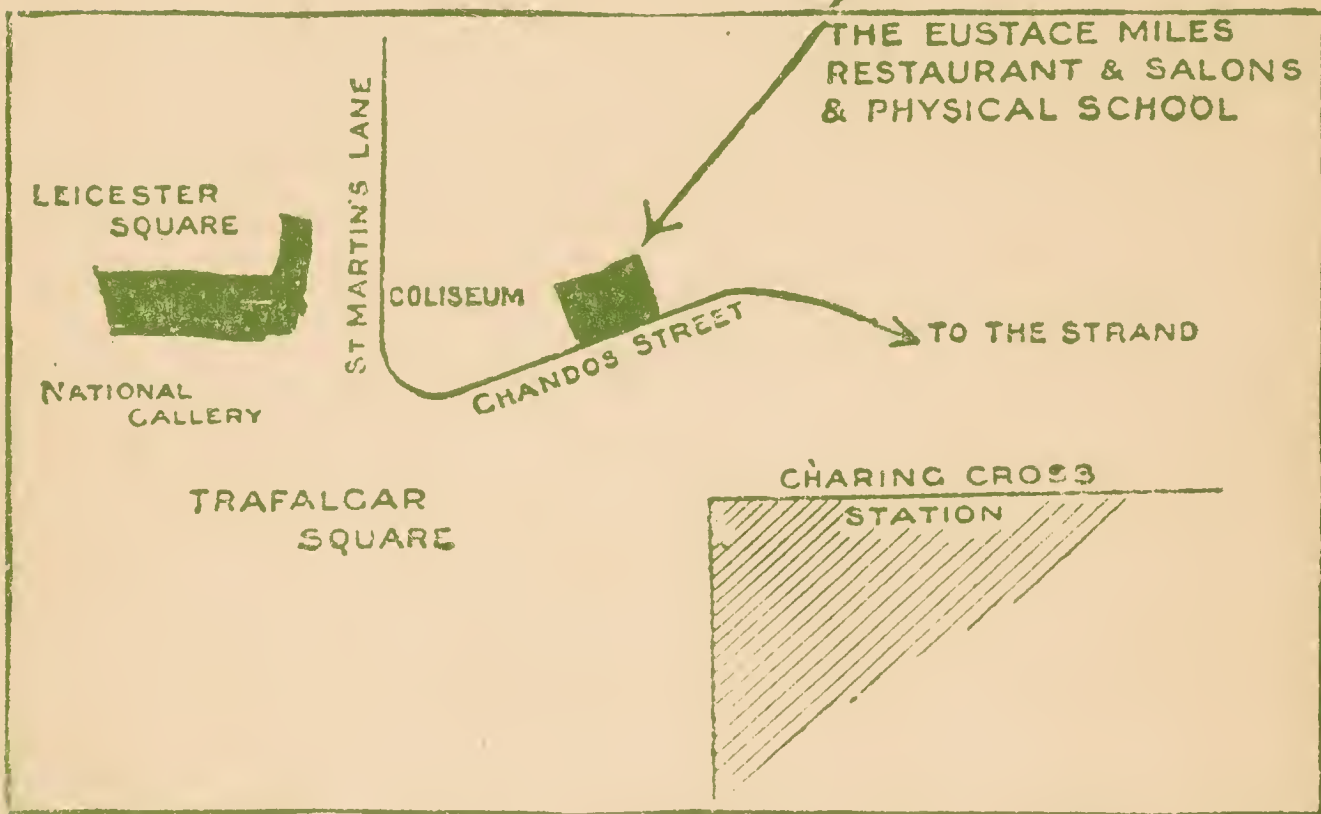
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## Health and Counsel Bureau

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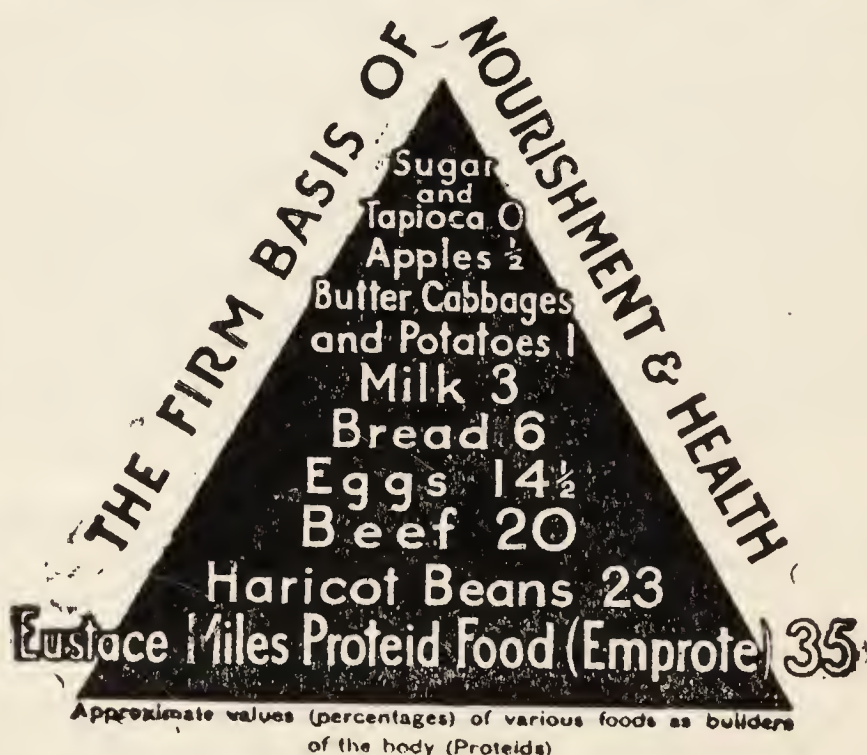
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## FOREWORD

At the request of many readers of my Monthly Magazine, "Healthward Ho!"\* I am reprinting here, with an index, the "Health and Counsel Bureau." In this section of the Magazine I have answered questions, monthly, about various points connected with diet, health, various ailments, mental questions, and so forth.

It would have been easy to take these different subjects and arrange them systematically, putting together, for instance, the questions and answers that deal with the amount of Proteid needed daily. But the whole habit of the public mind is against this method. People do not like long, thorough, systematic treatises; they like to read a little on one subject, and then to put down the book, or to pass on to another subject. The old days when we used to read through the same book again and again, and master it—the old days when I read through Buckle's "History of Civilisation in England" again and again, when I read through the Classics again and again till I was nearly soaked with their ideas—are gone, perhaps for ever. I have tried to adapt myself to the modern reader.

At the same time, under each answer I have put references to other pages where the same or similar questions are dealt with.

Most of the advice in this booklet is based on my own personal experience, and the experiences of those who have written to me, or consulted me professionally, on the subject of health, etc. Having in the past few years prepared upwards of 5,000 individual Correspondence

\* Price 4s. 6d. per annum, post free.

Courses in Diet, Exercises, Health, etc.; and having kept up as far as possible with these various Health Pupils, and advised them further from time to time, I have been able to collect a unique range of valuable statistics.

The work which an Expert has been and is doing with me, has enabled me to correct and supplement this information in many important details. This Expert, who has made for me threefold examinations (of the blood, etc.), in a large number of cases, has given me absolutely conclusive evidence on many important points.

The number of questions dealt with in this booklet represents the questions dealt with in the first two and three-quarter years of the life of my Magazine, "Healthward Ho!"

These columns in the Magazine helped to suggest to us the idea of a Health and Counsel Bureau for Free Advice at the Eustace Miles Restaurant, in Chandos Street, Charing Cross (First Floor). This Bureau is frequented daily by people who do not know what they should eat and drink, what exercises they should take, or what they should do generally, so as to cure themselves of various ailments, and to get better health.

So many questions pour in upon us constantly, not only with this Bureau, but also with my personal letters from thousands of correspondents, and personal enquiries when I meet people, or when they consult me, that I have ready enough materials to form another booklet of the same size as this.

The present booklet forms the third of a series. The first was entitled: "The Simplest Cures for Constipation," and has already proved a great success, and has brought me many letters of thanks telling me of wonderful cures of this trouble—a trouble of which about nine out of ten "civilised" people are the victims.

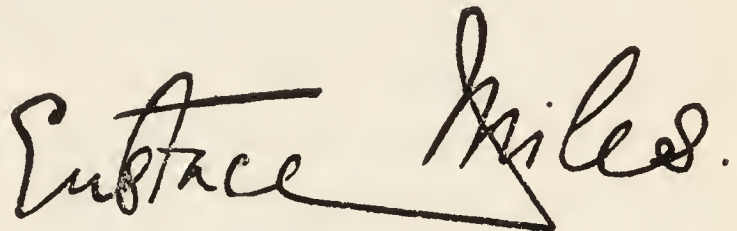


The second is a booklet on "Curative Exercises" for various troubles.

My wife and I receive every day a large number of letters of enquiry on all sorts of subjects. Those who mention any difficulties or ailments should mark their envelope "Private and Personal." We deal with these letters ourselves, and do not hand them over to clerks.

Readers are invited to visit the Eustace Miles Restaurant, and in particular the Free Health and Counsel Bureau, the Normal Physical School, and the School of Cookery ; and to attend the Lectures that are given in the Green and Blue Salons from time to time.

But if they want to arrange interviews with me, I must ask them to give me a few days' notice beforehand, since I am generally engaged for some time in advance, and am hardly ever to be seen except by appointment.

A handwritten signature in cursive script that reads "Eustace Miles." The signature is written in dark ink and is positioned in the lower right quadrant of the page.

40, CHANDOS STREET,  
CHARING CROSS, W.C.

*December, 1912.*

# A HEALTH AND COUNSEL BUREAU

Reprinted from "Healthward Ho!"

---

These are Answers to Enquirers on various matters—not merely ill-health and disease, but also domestic and other troubles.

The features of the Bureau are :—

1. That the questioners are anonymous : they send their names and addresses, but only their initials will be printed.

2. That the information is strictly confidential. All communications are marked "Confidential."

3. That the answers are individual, taking into account the enquirer's circumstances and conditions (so far as these can be ascertained). Yet

4. That the answers are of use to the ordinary reader, since they deal with general principles.

## (I) THE SOUR MILK TREATMENT

"What do you think of Metchnikoff's

(1) The Sour Milk Treatment ? "

**Milk Treat-  
ment.**

There is an article on this in the February (1910) Number of "Healthward Ho!" giving two different views. I may say here that Metchnikoff does not get to the root of the matter. He commands, for all alike—this is the sign of the fanatic—a plan which does not remove the cause, but, at the best, cancels an effect.

It is on the old lines of the druggist and operator, who do not encourage people to stop their errors which lead to disease, but try to remove the result. And it is on not

altogether dissimilar lines that some modern so-called "Nature-curers" tell their followers to swill quarts of hot water, or devour masses of fruit.

If people avoided the flesh-foods and the fermenting foods, etc., that give rise to the germs which Metchnikoff calls the death-germs, the proceeds of putrefaction, they would not need Metchnikofferies—special imported Bulgarian bacilli—which obviously are beyond the reach of ordinary human beings.

It is true that the special bacilli may cancel some of the results of intestinal putrefaction; but they may also tend to produce a rheumatic condition, and (what is much worse), they may give the ignorant public the fatal idea that it does not matter what mistakes they make, so long as they take some special antidote afterwards.

## SECOND SERIES.

### (2) MISSING BREAKFAST

*May I ask a question? In "A Plea for Flesh-Foods" (in No. 1 of "Healthward Ho!"), E. J. T. says:—*

*"Missing breakfast gives nature an hour or two of fasting before the midday meal."*

**(2) Missing Breakfast.** *What about the hours from 8 p.m. of the previous evening until 8 a.m. of the following day? Does "Nature" do nothing during the long period I mention?*

*We dine at seven. No food is taken till 8 a.m. of the next day. If I sent my workers into our inclement, searchingly cold weather in Lancashire, they would arrive at home for the midday meal too tired to eat it, I think.*

*Also, I don't think hard work can be done well with an empty stomach.*

*Of course, I know, to work immediately after a good meal is equally foolish.—M. K.*

I am glad M. K. asked this. It is the popular idea.

Years ago, one extremist wrote a book guaranteeing health, and a vigorous morning's work, with body or brain



or both, to all who gave up breakfast. This sort of ignorant dogmatism does vast harm.

I know a case in which no breakfast was taken for three years. I call that a fair trial. It was a trial made with faith. But at the end of the three years the feeling of limpness and depression from 10.30 a.m. till the midday meal was as bad as on the first day of the No-Breakfast Plan !

My experience with my own individual Health-Pupils has been that the No-Solid-Breakfast Plan suits about four people out of five, eventually. But that it seldom suits anyone for the two or three first days of the experiment, when the "habit hunger," the fermentation in the stomach, is dominant.

When I tried the No-Breakfast Plan, I felt hungry and miserable and slack for two days, and so gave up the attempt. Later on, for years I had nothing but a cup of tea before one o'clock, and on it I lasted better at games and work than on the Solid Breakfast Plan.

I generally advise people to go gradually towards the No-Breakfast Plan, and I find that a good many of them prefer to continue such easily digested foods as my own proteid food ("Emprote") with hot water (or with tea or coffee), or fresh or stewed fruit, or a baked apple.

I shall explain in a future Number of "Healthward Ho !" that the full digestion and assimilation of food (not merely the initial digestion in the mouth and in the stomach) may be a matter not of two or three hours, but of twelve to sixteen hours.

And that we really do our morning's work not on our breakfast (except as a stimulant) so much as on our last evening's meal.

The fact remains that there have undoubtedly been some perfectly lamentable failures on the No-Breakfast Plan.

This does not prove that the Light (or Not-Solid) Breakfast Plan is not worth a fair trial of at least four or five consecutive days. It is certainly worth that.

[See also No. II.]



### (3) WHAT TO DO WITH ORDINARY FOODS

This question from W. J. is one of enormous interest.

W. J. happens to get on very well with my special recipes when he can get them prepared for him. But  
(3) What to do when he is in an hotel, for example, what is  
with Ordinary he to do ?  
Foods ?

And what is he to do when he is dining out  
at a friend's house ?

Here I put out of consideration altogether the plan of asking for one simple dish to be specially cooked, though I will send any reader of "Healthward Ho !" free of charge, some very easy recipes for my favourite nourishing dishes.\*

The alternative plans that I suggest are these, in which it is assumed that the individual finds the ordinary diet unsatisfactory (for one or more of many possible reasons), and that he or she wishes to avoid flesh-foods.

Otherwise probably some flesh-food, with a little green vegetable, and followed by the minimum of sweet (pudding) consistent with "social requirements," may be the most convenient plan.

First, some nourishment may be got from eggs or an egg-dish, or from cheese. The vegetables offered will generally be rather worse than useless, and the pudding will be a "filler-up" !

Failing the egg or cheese (to take the place of flesh-food), I would suggest that either this meal be regarded as one in which you leave out the Proteid element, or else that the Proteid element be supplied in some form or other before the meal. For my own part, I should, of course, prefer our own Proteid Food ("Emprote") or our Soup-Tablets with hot water, or our Proteid Biscuits (especially the "Training"), or our "Compacto." But other people might choose other specialities.

Only, these specialities should be easy to carry about  
and easy to prepare ; or, better still, like our own Proteid

\* "45 Quick and Easy Recipes," by Eustace Miles, is now in its 57th thousand.

Tablets or Nut-and-Fruit Fingers, ready for use without any addition.

[See also Nos. 22 and 74.]

### THIRD SERIES.

## (4) EXERCISES FOR THE SEDENTARY

*I am leading a sedentary life, being a clerk in a solicitor's office. What are the best exercises for me—(a) for week-days, and (b) for week-ends?—E. V.*

(4) Exercises for the Sedentary. First, for week-days.

The early mornings and the evenings are most free, and this is just the time of year (the Spring) to begin to use the early morning opportunities.

When you wake, do a little deep and full breathing, and stretching of the limbs, brush your teeth, have a wash, get into flannels, and go for a walk, with small sharp sprints interspersed. (I consider this far better than a long run.) Come back, wash with hot water and soap, then with cold water, rub well over you with your hands and then with a dry but not too hard towel, do some deep and full breathing and stretching again, and a few of the movements like those which are offered in "Curative Exercises," and you will be ready for a day of sitting.

I shall not deal here with exercises to be practised during the day, except to say that probably a one-course meal and a quiet walk will give an easier and clearer afternoon's work than the normal midday meal with no walk.

If you can manage it, walk home, then wash and change, and, when you feel inclined, do some more exercises.

I cannot prescribe the exercises here. It is to some extent an individual matter. In my School of Physical Exercises (The Normal Physical School), at 40, Chandos Street, W.C., we arrange for individual lessons.

You cannot do better than have evening lessons, and learn how to breathe, stretch, relax the muscles, use the legs, and so forth.

[See also Nos. 21 and 53.]



## (5) FOODS THAT CAUSE FERMENTATION

*Please tell me what foods cause Fermentation, so that I can avoid them.*—(Mrs.) A. L.

(5) **Foods that cause Fermentation.** There are cases in which almost every food leads to fermentation—or, rather, almost all foods ; that is to say, foods in combination.

Conversely, there are cases in which scarcely any foods lead to fermentation.

But, to judge from many hundreds of cases, especially from among my thousands of individual Health-pupils, I should say that *the* most indigestible food was oatmeal porridge prepared à l'Anglaise, in a sloppy form, especially if taken with sugar and cream. In about 99 cases out of 100, people have been the better for giving up this mess, particularly if they are leading a life without much open air or exercise.

The ignorant theorist may tell you that porridge must be good because it made the Scots a fine race physically. And he may certainly claim for most porridge an aperient effect (often due to fermentation and irritation). But consider the contrast.

The Scots had their porridge well cooked and served in a more solid form ; they ate it in a leisurely way ; they lived an open-air life, with plenty of exercise.

Among the food and drinks that cause Fermentation most frequently, I should cite not only ordinary porridges and wet starchy and sugary puddings, but also badly-cooked green vegetables, badly-cooked potatoes and other root vegetables, and many syrupy Temperance drinks.

Yet these are among the commonest foods of the mixed diet, and also of the haphazard—unbalanced, unscientific, inartistic—variety of “vegetarianism” !

Often the Fermentation is due less to any one food, than to excess generally, or to bad combinations of foods, or to bad combinations of foods and drinks, or to fast eating, or to foul air.

From these general suggestions, Mrs. A. L. and others will be able to work out a few simple ways of avoiding the most frequent causes of Fermentation.

[See also No. 30.]

(6) WHAT ABOUT MEDICAL HYPNOTISM ?

*I have just gone through "Healthward Ho!" What a relief to get a paper with nobody's Pills or Tonics in. All good reading matter.*

(6) **What about Medical Hypnotism ?** *How would it do to open a controversy on Medical Hypnotism for nerves and neurasthenia ? I don't know if such is practised by the Medical Profession. Is it ?*

*My reason is my own case. Here am I always suffering from depression. And yet I can pass any First-class Insurance Company for First-class life. Can you account for that ?—W. B.*

This is a most complicated subject ; but I may say here that there are several well-known Medical Men (such as Dr. Lloyd-Tuckey) who practise Suggestion, and quite a number of others who are not qualified medical men.

The subject is a difficult one to compress into a few lines, but Suggestion is a better word than Hypnotism, since a great deal can be done without actual sleep ; it is enough, in many cases, that the patient relax his muscles and—his mind : that he become passive.

However, as I try to show in the series of Articles on "Self-Suggestion and Imagination," since there are many who object to putting themselves under the influence of another, the practice of Self-Suggestion in one or more of its many forms is far preferable, even if Suggestion by another may be a considerable help at the start.

I believe that, in so far as Suggestion by another continues to be necessary, it must be called comparatively a failure.

If W. B. would persistently express the opposite of depression—hold himself as if he had just heard good news, not let his organs be "depressed," not let his voice denote anything but good spirits, and so forth, he would get excellent results. Only it needs patience and persistence.

[See also No. 90.]



## (7) HOW MUCH SHOULD WE DRINK DAILY ?

*One is told it is right to take a certain amount of liquid every day. What is the best time to drink ?—E. L.*

It is absolutely ridiculous to dictate how much a person should drink—or how much liquid he should have during the day. In few respects do individuals differ more (at least, this is my experience in treating my own Health-pupils) than in the quantity of fluid on which they thrive best.

Quite apart from the water which is contained in the day's food—fruits, vegetables, salads, etc.—and which may be by itself quite enough for the day's needs in many cases, it seems very likely that some people can absorb more moisture from the air than others can.

Besides, there may be an entirely different rule needed for the healthy and the unhealthy.

And again, different kinds of ill-health may demand different treatments—different amounts of water ; and the same kind may demand different amounts, according to the personal conditions.

As an excellent example, I had complete cures of two similar cases, due fundamentally to a clogging of the system by waste and poisons, by the absolutely opposite methods of flushing by pure and soft water, without any solid food, and of confining the diet to hard and dry food without any (appreciable) water ! I cannot give the details here, except that in the one case special recipes for pure fruit juices (most useful in the early morning and in the afternoon) and pure vegetable juices (most useful late at night) were the basis of the cure, and in the other case our Proteid Rusks.

If people would sip rather than swill, I expect that instinct would soon tell them how much fluid they really needed ; and probably well-cooked vegetables (cooked in an Empress Double Pan Cooker), and well-dressed salads

and fruits, would soon be found to supply all the want. It is only the person who has shut his eyes to the experiences of individuals, and who works on a narrow theory alone, that can dictate a certain amount of fluid as the right amount for all alike.

#### FOURTH SERIES.

### (8) THINNESS

*Can you account for my thinness? The doctors tell me to feed up, but I do not put on flesh. What would you suggest?—*  
(Mrs.) E. T. L.

There are many different causes of thinness,  
(8) **Thinness.** and I can only mention a few of them here.

One is inadequate breathing. If the carbonic acid gas and other waste-products are not exhaled, and if oxygen is not inhaled sufficiently, then the body is poisoned, and the food is not properly digested and assimilated so as to give clear blood and the proper tonic. First, then, I should recommend the practice of deep and full breathing of fresh air. This is the fundamental exercise at my Physical School in Chandos Street, where the air is specially ozonised.

Then, it is necessary to find out what foods one can digest most completely, and, instead of trying how much one can eat, to try how little of really nourishing food will satisfy one for a time till the inside is rested.

I cannot tell you off-hand what foods will suit you. You must find out for yourself. At the most I can only suggest a number of alternative meals. But I can say this, that of all the cases I have treated for excessive thinness—and they amount to about two thousand—there has not been one case in which the person was eating too little bulk of food. In every case the person was eating some things in excess and some things that were absolutely harmful.

Just as mental worry makes one thin, so does physical worry. The body exerts itself and wearies itself out, and becomes thin, using its energies in order to get rid of poisons, waste-products, and excess of food.



It is a surprising fact that I have helped many people to put on healthy flesh by making them take one less meal a day, or one course less at the two other meals.

### (9) CATARRH

*I suffer from Catarrh of several kinds, and no medicines seem to do me any good. I have tried vegetarianism, but I am not in the least the better for it in this respect.*

—A. W. V.

#### (9) Catarrh.

An open-minded search for the causes of catarrh has suggested to me not one cause but several. Sometimes only one cause is at work, but generally more than one, of the following :—

1. Flesh-foods and meat-extracts. I will not explain the reasons why these may lead to catarrh, for a series of articles later on will deal with the subject of “ uric acid ” and purins.

2. Excess of wet, starchy, and sugary foods, of which a typical example would be porridge prepared in the English way.

3. Table salt.

I do not pretend that these are the only causes of catarrh, but my experience has shown me that, when these three causes are removed, the catarrh almost invariably disappears.

[See also No. 127.]

### (10) MECHANICAL WORK

*I am a clerk in an office. My chief work is to add up figures and keep accounts. It is mechanical ; I hate it. I should like to be an author, and journalist,*

(10) **Mechanical Work.** *or a lecturer, or an inventor. I have written a little, I can speak fairly well, and I invented one or two very neat designs. What do you advise ?*



I may be offering the wrong counsel, but, without knowing more of the case, I would suggest that, if you have not independent means, you go on with your present work, and do it just as well as you possibly can. The worst thing you can do is to do that work badly.

Then I would suggest that you use your spare time for your three hobbies—writing, talking, and inventing. You may find it best to do the talking, and inventing on paper; this generally proves less objectionable to others and less expensive to yourself.

When you can do your work perfectly, and when you have got out of it all that Providence meant you to get out of it in the way of training, then fresh work will come to you. Nothing can keep you from what you are ready for.

This does not mean that you must sit still and not look out for the opening; for there may come a time—it came in my own life—when conscience tells one unmistakably to launch out and—if I may change the metaphor—burn the bridges behind one. Many have done this, and have never lived to regret it. But the great majority had better regard their favourite occupation as a hobby until they have a safe opening for taking it up as a profession.

#### FIFTH SERIES.

### (II) SHOULD WE FAST ?

Mrs. E. C. writes : *Is it better to fast during slight illness, e.g., while suffering from a cold ?*

Recently, an enthusiastic faster, Mr. Upton (11) **Should we Fast ?** Sinclair, has written about its excellent results in his own case (here he is on safe ground), but has also unfortunately drawn conclusions as to the certain results in other cases (here he shows the inexperience of a novice). In some cases even a short fast is most undesirable.

No one eventually brings a good cause into so much disrepute as the dogmatic crank who lays down universal laws on the strength of his own and some other statistics.

As the trial of the No-Breakfast Plan sometimes proves a failure, even after a year of fair experimentation, so the short fast sometimes proves a failure.

I have known cases of colds cured by a grossly excessive meal. Evidently this meal has given the system a great stimulus. But this kind of treatment generally fails lamentably. Possibly it is based on the old adage, "Feed a cold and starve a fever" (many people admit the rightness of starving a fever)—which has been interpreted as meaning, "If you feed when you have a cold, you will be obliged to starve later on because you will have a fever."

Personally, remembering how one's relations and friends distress themselves, in their great kindness of heart, when one fasts, I would suggest, as an easier way, the choice between the dry foods and the fluids.

The dry foods might be stale bread or toast or rusks (possibly our Proteid Rusks would be best). These foods arouse saliva (which is a precious medicine), and are well digested.

The fluids may be hot or cold water, or pure, natural fruit-juices (I prefer them unsweetened), or pure, natural vegetable-juices (extracted, as ours are in the E. M. School of Cookery, by long simmering), or fresh fruits or saladings that are mostly liquid. The pure soft water, and the valuable "salts" help the cure.

Meanwhile, there should be plenty of deep and full breathing, and plenty of exercise to induce freedom of the skin.

[See also Nos. 2, 104, 119, and 130.]

## (12) DO VARIOUS PROTEIDS DIFFER ?

An anonymous contributor puts some interesting queries, of which the first is :—

(12) Do various Proteids Differ ? *Is it a fact that Proteid derived from animal foods is more compact, stimulating, and digestible than Proteid derived from vegetables ? It is asserted that Proteid of vegetables is badly absorbed. Has this been authentically proved ?*



The Proteid of flesh-foods is usually more stimulating, and to some extent more digestible, than the Proteid of plant-foods. This is partly owing to the acid waste-products from the worn-out tissues. Their first effect is stimulating to a poisoned and tired body. They increase the rate of the heart-beat and the flow of gastric juice. Their after-effect may be to clog the system. The Proteid from plant-foods is probably digested far more slowly, but with far less tax upon the system, unless such foods produce fermentation.

I think that the Proteid of non-flesh animal foods, especially when blended with easily assimilated cereal Proteid and other elements (as in "Emprote," the Eustace Miles Proteid Food), is the ideal Proteid. It is gently tonic and a help to the digestion; but apparently without harmful after-effects. It seems to be very rapidly digested, and very completely absorbed.

As to the Proteid of plant-foods being badly absorbed, there is no doubt at all. I have known cases of rapidly eaten fruits and nuts, and coarse wholemeal bread, and badly cooked vegetables passing through the body almost unused. Dr. Robert Hutchison, in his "Food and Dietetics," quotes experiments in which a great deal of vegetable food was unabsorbed. But this food was probably cooked by someone who knew nothing whatsoever about conservative cookery or flavouring, and was probably eaten very quickly and not masticated.

By degrees those who live on pure foods tend to need less Proteid, and less bulk of food generally, and to use Proteid from plants more and more. But, in my opinion, to rush straight from flesh-proteid to plant-proteid is unwise. It is best to substitute some good basis or staple like "Emprote," so that the flesh-proteid is not missed, and yet the body is not clogged by "uric acid" and poisons.

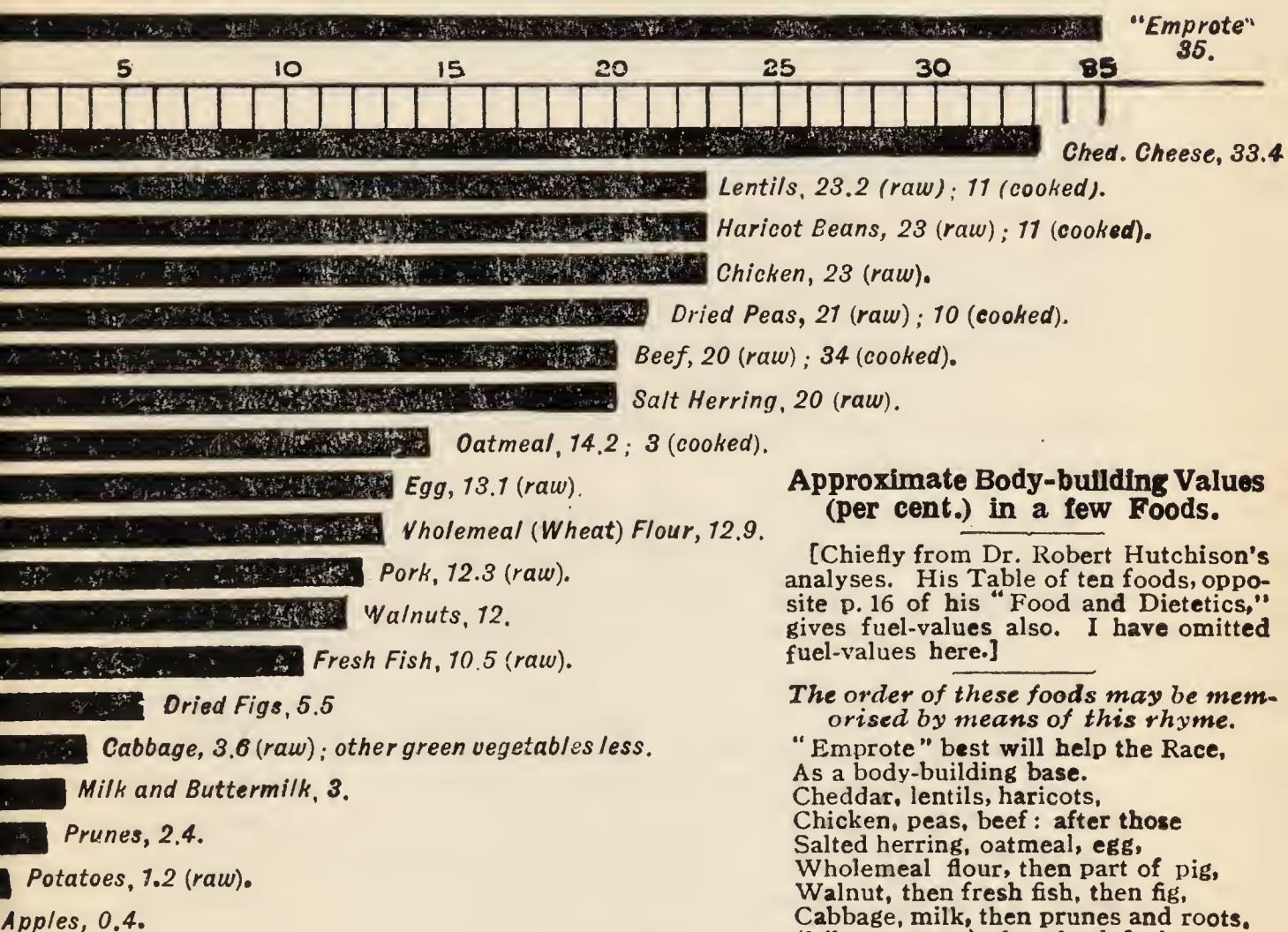
[See also Nos. 68, 88, 93, and 124.]



# A TABLE OF GENUINE FOOD VALUES.

□ □ □

Note that in this Table we only reckon the most precious and essential element, the Proteid (Body-building and Tissue-repairing). We do not—after the misleading fashion of some modern advertisers of cocoa, etc.—lump together the Proteids and Carbohydrates (starches and sugars) and Hydro-carbons (fats and oils), and call them “Calories” or “Food-values.” We simply select what is generally admitted to be the vital and indispensable matter—the Proteid, which builds the body, repairs its waste, helps to prevent disease or illness, serves as a tonic, assists the digestion, and provides some fat and heat and energy.



## Approximate Body-building Values (per cent.) in a few Foods.

[Chiefly from Dr. Robert Hutchison's analyses. His Table of ten foods, opposite p. 16 of his "Food and Dietetics," gives fuel-values also. I have omitted fuel-values here.]

*The order of these foods may be memorised by means of this rhyme.*

"Emprote" best will help the Race,  
As a body-building base.  
Cheddar, lentils, haricots,  
Chicken, peas, beef: after those  
Salted herring, oatmeal, egg,  
Wholemeal flour, then part of pig,  
Walnut, then fresh fish, then fig,  
Cabbage, milk, then prunes and roots,  
(Like potatoes), then fresh fruits.  
Butter, Arrowroot, made Tea,  
Almost Proteidless will be.

**E.M. PROTEID FOOD ("EMPROTE") HAS ABOUT 35 PER CENT. OF PROTEID, AND NO "URIC ACID" OR PURINS. IT NEEDS NO COOKING, AND CAN EASILY BE ADDED TO OTHER FOODS, MAKING THEM MORE NOURISHING AND DIGESTIBLE.**

### (13) ARE VEGETARIANS FLABBY ?

The same correspondent writes :—

*“ Although the pulse-foods compare favourably with meat in Proteid value when dry, it is said they take up three times their weight of water in cooking. (13) Are Vegetarians Flabby? This bulkiness, and the amount of starch they contain, interferes with the digestion, causes acid fermentation, distends the stomach and bowels, and involves a large expenditure of blood and nervous energy. Is it true that this bulkiness makes vegetarians “ soft ” and “ flabby ” ? Do not vegetarian races lack energy ?*

One is very tired of the misleading word “ vegetarian.” Thoughtful readers, please become total abstainers from that word.

Of the chief Proteid bases of non-flesh eaters, cheese and nuts and such staples as “ Emproté ” are compact, the latter having about thirty-five per cent. of Proteid. The pulses, however, should not take up three times their weight of water, but just simply their weight of water, so that 4 oz. of dry Lentils, with 23 per cent. of Proteid, become 8 oz. of soaked and cooked Lentils, with 11½ per cent. of Proteid.

If the pulses disagree, the fault rests largely with the cooking. The writer is quite correct in her condemnation of the pulses as ordinarily prepared and served. They do tend to flatulence, and either flabbiness or emaciation.

As to “ vegetarian races,” there are so many different non-flesh diets that each should be judged by its results.

But the Japs, the peasants of Scotland, Ireland, and Russia, the weight-carriers of Africa, Greece, Constantinople, and the Andes, the runners of India, and the non-flesh athletes (especially the walkers and cyclists) of England, boxers like Freddie Welsh, aeronauts and motorists like the late Hon. C. S. Rolls, and “ strong men ” like Saxon, cannot be called “ flabby. ”

A well-balanced non-flesh diet—as distinct from vegetable and cereal pappy slops—tends to physical, mental, and moral, as well as economical, success.

[See also No. 55.]



## SIXTH SERIES.

(14) HOW TO PREVENT MIND-  
WANDERING

The query is in a letter from Prof. A. L.

The answer to this question would take up a whole book.

(14) How to  
Prevent Mind-  
Wandering. I have dealt with the positive aspect of focussing the attention, in "The Power of Concentration" ("Healthward Ho!") Library, post free 3s. 10d.).

Take the case of someone reading an important book or article. He begins, and then, after a time, finds he is reading without grasping and mastering. What shall he do, especially if he finds that this inattention is becoming a habit with him?

The old-fashioned advice was to recall the attention, to gather up all the mind's energies, and force them to turn themselves upon the subject. The chief advantage is a gain in strength of will and self-control. The chief disadvantage is fatigue. Work done by tired muscles or mind is, as Professor Mosso has proved, much more exhausting than work done with fresh muscles or mind; it uses up twice the energy, or even more. Perhaps a rest or a diversion of the thoughts would lead to better and easier work upon this subject.

Whichever way be chosen, a most valuable help is the Pre-Suggestion. Last thing at night, say to yourself that the next day you will certainly, without any difficulty, master this subject. This will be a great aid, since it appeals to the subconscious mind.

But often you will find that the chief fault lies with the diet. Excessive or wrong food may have clogged the blood, and so have rendered clear and consecutive thought an effort. To eat little before the study may be the best of all plans. Hundreds of people could testify to the value of this advice.

[See also Nos. 36 and 77.]

### (15) FREQUENT MEALS

*A lady friend is troubled with biliousness ; her meals usually are three a day, but her doctor now recommends eating a little food in between meals because of the*  
**(15) Frequent Meals.** *excessive Gastric Juice that accumulates on the stomach. Should be pleased if you would say what you think about the advice.—R. H.*

There may be cases in which the right plan is to have a number of small meals at short intervals. I have known cases in which this has succeeded in bringing a high and constant level of fitness after years of misery on two or three meals a day.

But, even with such people, the aim should be to find out what is causing the excessive secretion of gastric juice. Something in the diet itself may be stimulating it unduly. It is quite likely that a careful examination of the day's food, and a judicious training of the mind to habits of leisureliness, and a mastery of the art of deep and full breathing, would effect a cure. This is one of the instances in which Horace Fletcher's complete mastication may be most effective.

### (16) HOW TO KNOW WHAT THE BLOOD NEEDS

*Diet specialists say a great deal, and say it very clearly (if wrongly) about what to avoid, and about what to take, in a general way. You are almost the only one who allows for individuality. But you do not tell how to find out what "Salts," for example, I need. I know I need certain "Salts," and very likely I have excess of other "Salts." But how am I to know which "Salts," and, if I knew, how could I apply the knowledge?—W. H. A.*

**(16) How to know what the Blood Needs.**

I must confess that it is extremely hard to offer practical advice. And the line that I usually adopt is to suggest foods which contain the "Salts" deficient in most people, especially the alkaline "Salts." For instance, I often



prescribe a pure vegetable soup made from spinach, onion, parsley, and certain other plant-foods. True, there may be some excess of "Salts" of which the individual already has enough. But the deficient "Salts," anyhow, are supplied.

Already a few "experts" make a practice of blood-analysis, and prescribe accordingly. This should be the strictly scientific plan, but it is not within the powers of ordinary people. And several so-called "experts" do not understand the real science.

Through numbers of letters from my individual Health-pupils, I am learning more and more every month ; but I still feel at a loss to tell accurately exactly which "Salts" a person needs, and which are the best sources of these "Salts" for him or her.

### IMPORTANT NOTE.

This was written in 1910. Since then, I have been working with the most expert Clinical Analyst, who has made Threefold Examinations for me. According to his reports, we are enabled to tell precisely that certain "Salts" are or are not deficient, and to prescribe accordingly.

### SEVENTH SERIES.

## (17) DO STARCHY FOODS CAUSE OLD AGE ?

*"Is it a fact, as some Doctors assert, that farinaceous foods tend to senility?" —Mrs. W. G. B.*

(17) **Do Starchy Foods Cause Old Age ?** A certain Professor Gubler, whose real name was, I believe, Goblet, wrote to the "British Medical Journal" over thirty years ago, and his ridiculous theory is not yet dead : it is on a par with the theory that fish is a good food for the brain. He said that a vegetable diet hardened the arteries. He brought forward no facts, but one gross misstatement about the Trappist monks.

Dr. Nichols, replying to him, called his attention to the horse, the elephant, the monkey, the Scot, the Irishman, the Spaniard, the Italian, the Turk, the Egyptian, the Arab, the Brahmin.

The Professor knew that plant-foods were rich in certain "Salts," and that inorganic lime was one cause of the hardening of the arteries; he concluded, therefore, that "salts" as a whole were bad for people, whether the "salts" were inorganic, or organic (as in plants).

Hitherto I have seen no evidence to connect plant-foods in general with the hardening of the arteries.

## (18) HOW TO COLLECT AND CLASSIFY IDEAS AND SUGGESTIONS ABOUT HEALTH

A. L. writes a long and interesting letter of questions that it would require a year to answer at all satisfactorily!

**(18) How to Collect and Classify Ideas and Suggestions about Health.** I select one question only. I give individual and personal advice on the subject of collecting and classifying ideas, and have written several books on the subject ("How to Remember," "Essays in the Making," etc.—see the "Healthward Ho!" Library). Here I need only say that among the best helps are:—

(i.) The art of writing down ideas quickly, and in a word or two that will stand for the full idea—just as "Jones" may be a mem. of a visit that has been paid to Jones; (ii.) the use of separate cards or small pieces of paper—easy to arrange afterwards in any order—each to have an idea to itself; (iii.) some special place in which to put these cards or pieces of paper, all together.

It is very easy to carry these about in a pocket, with a pencil, and to jot down new ideas whenever they occur.



## (19) WHAT IS THE USE OF VARIOUS ANIMALS EXCEPT FOR FOOD ?

This query, from B. S., is a very common one.

I have heard it said that, if we do not eat animals for food, they will overrun us—a thoughtless remark ! Why, if the demand for most **Animals except for Food ?** flesh-foods ceased, the supply would not crush us ! We should breed fewer cattle for the purpose of food. It is very simple.

But because snakes and mice and rats and black-beetles and spiders exist, it does not follow that they are for our food ! Of the animals that now exist, some we may use as helpers in our work (the horse, for instance), others we may have as friends, others—as parables !

There was a time when barbarians ate ancestors and enemies. We now have better uses for both !

[See also Nos. 56 and 131.]

## (19a) A PRIVATE QUESTION

“ YOUNG MAN ” writes a private and confidential letter to me, but gives no name and address. His question is a most important one. I will gladly answer him by a personal letter if he will give me his initials and address.

(19) (a) A Private Question.

This applies to any sort of enquiry which—with its candid answer—might shock many readers.

I should like to say here, straight out and once for all, that the prudery of many “ respectable ” people shows a gross ignorance of the Master’s ways. Jesus spoke without a blush about various natural functions, because to him they were natural and right. By telling one another that such subjects are improper, people make them improper and unhealthy and morbid.

I wish these “ respectable ” people would realise that, in reality, they are not more proper and good than other people, because they are shocked at hearing others speak to-day about what the Master spoke of, hundreds of years ago.

But, rather than offend such readers, who have not the least idea of the harm they are doing, nor the least intention of doing harm, I omit these subjects from this Magazine, and deal with them privately.

### EIGHTH SERIES.

## (20) UNCONGENIAL WORK—SHOULD IT BE GIVEN UP ?

*At present I am a clerk in a City Bank. I feel I am meant for something better, and I believe I could write. I hate the dull work. My "boss" will keep the windows shut all the winter, and resents any new ideas. Shall I give up my job, for which I get decent pay, and try to get outdoor work in the country ?*

(20) Uncon-  
genial Work—  
Should it be  
given up ?  
—E. T. L.

This is a very common query. I can only offer general advice, which perhaps will not be right for the individual case :—

1. Attend to your health, especially when your work is over ; for instance, practise deep and full breathing, walk home from the office, etc.

2. Do your work as well and as thoroughly as possible, as if there was nothing else in the world worth doing.

3. Say to yourself that these circumstances are yours, and that their purpose is to train your character somehow ; and that, when they have trained you, other circumstances will appear to take their place.

4. Meanwhile, at leisure time, take up at least two hobbies, of which one should be food-values and cookery ; the other might be journalism. If you count physical culture, you will have at least three hobbies, any one of which may some day become a means of livelihood.

But do not give up your present work till you are ready to start on another which will secure you a livelihood.

[See also No. 77.]



## (21) THE BEST EXERCISES FOR A CLERK

This query, from A. N., can only be answered in a general way. Three of the classes of Exercise taught especially in the Normal Physical School are most likely

(21) The Best Exercises for a Clerk. to benefit—Deep and Full Breathing, Stretching, and Muscular Relaxing.

Then there are the various Trunk-movements, and Leg and Foot-movements.

The least important will be the Biceps-development by Strain exercises—e. g. by Spring-Grip Dumb-bells, etc.

In addition to general exercises, and walking from and perhaps to your work, swimming, games, etc., individual instruction will be most effective.

[See also Nos. 4 and 53.]

## (22) FOOD REFORM FOR ONE IN A FAMILY

*I am the only one in my family who is interested in Food Reform. The others sneer at me as a "vegetarian" crank, and think that because they are older they must be wiser. I can't afford to live away from home. But I know that the home food doesn't agree with me, and I know that what you call "Sensible Food Reform" does. Can you suggest anything?*  
—E. W. V.

I can offer several hints.

(i.) Do not try to convert the others! Study the subjects, and be master of the arguments, and of the answers to the commonest (and silliest) objections. But never preach.

(ii.) Keep your temper. Nothing can be so convincing as good temper.

(iii.) In so far as you give up flesh-foods, do not take mere bulk instead (e.g. vegetables, porridges, puddings, etc.) but have substitutes for flesh-foods, such as cheese, eggs, and, if you can get them, nuts. I do not suggest the pulses, because they would probably be so atrociously cooked! You would find a cup of "Emprote" and hot water, or some of our Training Biscuits, Tablets, etc., useful before a meal.

(iv.) Learn how to cook simple dishes, for which I send you a few recipes. You might have a lesson or two in our Cookery School, and perhaps get one or two of your friends to form an evening class.

(v.) Pay the closest possible attention to the helps or avenues to health besides diet: especially to water-treatments, Self-suggestion, deep and full breathing, rational physical culture, healthy hobbies, etc.

[See also Nos. 3 and 74.]

## (23) THE COLD BATH

*Do you advise me to take a daily cold bath? A leading Physical Culture authority does. But it leaves me cold, and later in the day I become sleepy.—A. M. V.*

(23) The  
Cold Bath.

I find comparatively few cases in which the cold bath (plunge) is satisfactory. Certainly it is not cleansing.

What I suggest for most city-dwellers is a hot bath with "Curasolt" (an inexpensive water-softener and solvent of acids) at least once a week, and at least twice a day a wash all over with warm water and soap, followed by some application of cold water and some form of flesh-rubbing.

Exactly what applications, I cannot say beforehand. Individuals differ. I have a good many different water-treatments which I recommend according to the person's ailments, etc.

[See also No. 126.]



## NINTH SERIES.

(24) HOW MANY HOURS OF SLEEP ?

L. P. wishes to have a universal rule. I can offer a universal rule : “ Distrust profoundly the person who tells you exactly how much food you should eat  
 (24) How many daily, how much water you should drink,  
 Hours of and how much sleep you should take.”  
 Sleep ?

My own experiences teaches me this very clearly. When I ate a great deal of meat, and made many other mistakes in the amounts as well as in the choices of foods and drinks, I needed ten hours of sleep. The more strictly I diet myself, the better I feel, and the less sleep I need. I believe, then, that, in my own case at least, one of the uses of sleep is to repair the mistakes made during the day : to get through arrears of digestion, assimilation, and elimination, as well as arrears of rest and repose.

Other things being equal, I have found that the same person needs an amount of sleep varying from eleven hours to four, according to the errors of thought and eating, and drinking, etc., on the one hand, or the better ways of thinking, eating, drinking, breathing, muscular relaxing, etc., on the other.

Many additional factors are to be considered—such as the air of the sleeping-room, the clothing, the position of the body, etc. But the mistakes in eating and drinking and thinking seem to me to be among the chief conditions.

(25) IS SALT (TABLE SALT) ALTOGETHER  
BAD ?

Fortunately the Editor has secured from Mrs. Wallace the promise of a brief article summarising the case against  
 (25) Is Salt ordinary Salt—part of which case is that  
 (Table Salt) inorganic salt is not assimilated by the human  
 Altogether body. So I will not trouble to mention here  
 Bad ? the objections to Salt. I will simply offer a  
 few suggestions as to the possible uses of table Salt, in  
 answer to a letter from B. F. N.

(i.) First of all, I must emphatically protest that we do not take all things that we take, merely in order that they may be assimilated by our bodies. We may take some things in order that they may cleanse us. When people eat a quantity of fruit, it may be useful, without being completely assimilated. It may serve as a purifier and neutraliser of certain poisons. It may help to drive poisons out of the body. If salt drives certain poisons out of the body, then it may have its use, until the poisons have been driven out and the body is so pure that it needs no such drastic method.

(ii.) A weak solution of salt and water, taken in the early morning, may be a good example of this cleansing and neutralising, and may differ strikingly in effects from the dry salt added to foods during meal-times (for which habit, as far as my experience goes, there is little to be said if the foods are fairly well balanced).

(iii.) The external use of salt—as in the salt bath, or the dry salt rubbing, have different effects, again.

These are three out of many ideas that occur to me in relation to this important question. I shall welcome other notes.

[See also No. 94.]

## (26) WHICH IS THE BEST WAY OF BREATHING ?

It is easy to answer this question (from M. R.) in part. The best way of breathing is in through the nostrils (and, for special purposes, as we teach in the Normal Physical School, in through one nostril rather than the other). The best way of breathing is the deep and full way, not merely downwards (there is more than one kind of downward or diaphragmatic expansion), not merely outwards (there is more than one kind of outward or chest breathing), not merely upwards ; but a combination of all three in a single inspiration.

(26) Which is  
the best way  
of Breathing ?



But should the breathing be out through the mouth or through the nostrils? During speaking and singing, through the mouth; during sleep, through the nostrils; during work, during gentle exercise, and on ordinary occasions—well, this we must leave for another Number. Here it is enough to state that neither way is invariably right.

Again, how to set about the mastery of the deep and full breathing—this is a matter too long for description here. In the Normal School we attend first to the proper positions of the body, then, as a rule, to one of the downward breathings—whichever is weakest.

As a rule, men and women breathe differently, and so need different teaching; and some men need very different teaching from other men. One can offer general principles, but the best results come from personal lessons.

One thing is certain—correct breathing, mastered so that it is a subconscious habit—is one of the most valuable assets in life.

[See also Nos. 26, 42, and 65.]

## (27) AGGRAVATING TRICKS

There is an extremely interesting and human letter from W. J. F. I wish I could quote it in full. A relation, with whom W. J. F. has to live, makes a noise  
(27) **Aggravat-** when he eats, and has several objectionable  
**ing Tricks.** (unrefined) habits, which nearly drive W. J. F. mad. What is to be done?

I cannot say, as I do not know the relation—a person advanced in years rather than in manners—whether it would be safe and kind to mention the faults in the most tactful way possible, if only in order that the relation may not aggravate others similarly.

But, so far as W. J. F. is concerned, he had at any rate better do all he can in three directions:—

(i.) to control his own breathing (keeping it deep and full) and his own expression of face and body;

(ii.) to divert his attention to some other subject or object—such as the construction of an exciting, short story ;

(iii.) to see the humorous side of the habits ; for instance, to watch how alarmed the flies are at the noises !

The wrong policy certainly is to dwell on the habits and to express petty annoyance at them.

[See also Nos. 54 and 125.]

#### TENTH SERIES.

### (28) WHAT ABOUT TEA ?

This enquiry has come from many readers, of whom L. A. B. gives two or three reasons that appeal to ordinary people. He says that (1) the drinking of  
 (28) What tea is a social custom leading to and  
 about Tea ? helping friendly intercourse, and tending to break down formal barriers ; and that (2) whatever the ideal state may be, when the body and mind might work without any added stimulus except such as they make for themselves, yet, as we are, we need a gentle stimulus now and then, somewhat as we need motives (of money-making, success, desire for beauty, etc.) ; moreover, that (3) tea is, for large numbers of people, a comparatively harmless stimulant.

This is the kind of letter that I like. It states the case clearly. No. 3 gives an important point—namely, that though tea may be a poison to some, it may be comparatively harmless to others. The principle of “Individual Immunities,” when understood, makes this clear.

But a great deal depends upon the kind of tea, and other conditions. Thus a coarse India or Ceylon Tea, allowed to “stand” for a long time, and then taken with a meat meal (the tannin would tend to make the meat hard like leather), would have a very different effect from a refined China Tea, poured off the leaves after a few minutes, and then taken with little if any solid food.

One effect of tea, when the blood is “clogged” by acid poisons, is to drive these poisons back into the tissues, and



thus prevent the body from getting rid of them for the present. Needless to say, the immediate effect of this driving-back is pleasant and exhilarating.

## (29) THE BEST POSITION IN BED

E. B. writes to say that he lies first on his left side, then on his right. I am not going to lay down any laws here, but rather to offer a suggestion or two, and

**(29) The Best Position in Bed.** to reserve the more practical Hints for a forthcoming article.

It would be possible to tell a good deal as to a person's physical (and nervous) condition if one studied—and knew the reasons underlying—his position or positions during sleep.

Quite apart from what the open mouth tells us as to excessive food, fermenting food, fast-eaten food, etc., the fact that the liver is on the right side, and the stomach on the left, and that the distended stomach may press upon and upset the rhythm of the heart and lungs, is of importance.

Personally, I prefer to be either on my right side, or on my back (but not on the back of my head, but on my right ear). When I am in the very best health, I can sleep equally satisfactorily on my left side. I believe I have most of my muscles well relaxed.

A friend of mine sleeps best on one of our inclined planks, with the small rests under his neck and the hollow of his back.

[See also No. 117.]

## (30) FLATULENCE AND CONSTIPATION

M. E. L. asks for the best diet and general treatment for flatulence, constipation, and nervousness. Some exercises for the cure of Indigestion and

**(30) Flatulence and Constipation.** Constipation are offered in "Curative Exercises." And this Library contains a special booklet on "Cures for Constipation."

But in a case like this there is need of great care, and an individual régime. While one could safely recommend M. E. L. to attend to the better position of his body, and its organs, so that the organs have freedom to do their work, and while the practice of the best kind of deep and full breathing through the nostrils is sure to help all three troubles, when we come to recommend a gentle aperient, we have to be cautious lest that aperient be an irritant also.

I know one man whose doctor told him to take coarse wholemeal bread, to cure his Constipation. This food caused Fermentation and Flatulence. A return to white bread "cured" the Flatulence, but brought back the Constipation.

I believe pure Apple Tea (made from the juice of fresh apples) with lemon-juice added, and stewed prunes, are among the most successful fruit remedies for Constipation, and the Apple Tea is not likely to cause Flatulence.

[See also No. 5.]

### (31) WHAT CLIMATE FOR HOLIDAYS ?

B.A., Oxford, writes :

*I want to know whether you would suggest a bracing place, or a relaxing place for my holidays. If I go to a bracing place, I can eat anything, and feel as sound as a bell while I stay there, but slack afterwards. If I go to a relaxing place, I feel slack then, but I do not mind the return to an ordinary place afterwards.*

(31) What  
Climate for  
Holidays ?

It is too late for this year, but a counsel which some readers may dare to follow, for their next holiday, is to go to rather a relaxing place, where the air is somewhat damp, and find out what diet does really suit them ! During a voyage, or in invigorating air, they will be able to digest and thrive on most foods, and will carry back no lesson for the daily working life. But in the less favourable air the mistakes are registered more or less accurately by the state of the feeling of energy, etc.



It is a sound point of view that at least some of the holiday should be used, not merely for making good the results of past errors, but for preventing future errors in diet, breathing, worrying, etc.

[See also No. 79.]

#### ELEVENTH SERIES.

### (32) FOOD FOR THE POOR

Mrs. S. M. T., of Upper Norwood, writes as follows :—

*Dear Sir,*

*I have just come across your Article re-*  
(32) Food for the Poor. *printed from "Food, Cookery and Catering World" (March, 1910).*

*I should be much obliged if you would give me hints on how to get the most nourishing food for very little expenditure a day. I have to cater for some girls, and there is very little money to spend, and it has often struck me that the ordinary food one gets is very wasteful and non-nourishing, and I should be so glad to be put in the way of something better. I do not want fanciful menus, but just something more nourishing than cold meat and potatoes, which one so often has to eat.*

*I cannot help fancying that you are often asked to help in these cases. I should be so much obliged for hints. The advice is needed for really very poor people.*

The enquirer is quite right. There is great difficulty in varying the orthodox meat-meals, unless one knows what to substitute for them.

Here is a remarkably simple Recipe for a Sandwich which has more nourishment and—in the opinion of many—a more delicious flavour than Potted Chicken, but is pure and easily prepared.

Mix equal quantities of Eustace Miles Proteid Food ("Emprote")—or the new E. M. Popular Proteid, which is cheaper—and milled Cheese (i.e., Cheese passed through a nut-and-cheese mill), with enough Nutril (a pure vegetable extract—see the Price List) and Butter to form a paste.

Spread between slices of finely-ground wholemeal Bread and Butter, for which an excellent Recipe will be sent free by the Editor.

Another simple and economical meal would consist of one of our Proteid Soup-Powders, with boiling water added and mixed (no cooking is required); followed by one of our special square Proteid Biscuits, made fresh to order, and sometimes given with the Penny Meals which we have served free to the Poor on the Embankment during the winter.

Other Recipes I will gladly send to any reader who writes to me and encloses a penny stamp for postage.

### (33) THE PREVENTION OF PANTING

Mrs. E. L. B. is inclined to be stout, and wishes to know how to prevent breathlessness and panting when she goes upstairs. At the top of the stairs she feels  
(33) The Pre- quite exhausted.

vention of  
Panting. As a temporary convenience, she had better take a good deep and full breath before she starts going up, and then rest now and again on the way.

But almost certainly her food is such as to ferment. For she finds the panting—and palpitation—worse after her midday meal, which consisted of meat, two vegetables and sweet (with or without very sweet stewed fruit), and a glass of water.

If she were to leave out the potatoes, and the sweet (and stewed fruit), and the water, and if she were to get some other food-basis instead of the meat, she would do better. It is possible that some of my "Quick and Easy Recipes" would be exactly what she needs.

She ought, of course, to practise also the deep and full breathing in through the nostrils often during the day, and also the gentle Stretching movement suggested in the "Curative Exercises," and other exercises such as we teach in the Normal Physical School.

[See also Nos. 26, 42, and 65.]



(34) WHEN ONE IS TIRED

M. A. B. wants to know what to do when he is tired.

There are so many different kinds and stages of tiredness that only the most general sort of advice can be offered. For instance, M. A. B. may need recreation after a spell of brain work, or—  
**(34) When one is Tired.** brain-work after a spell of recreation ! Some recreation is very tiring.

The common-place advice is to rest : this does not necessarily mean to sleep on a sofa or bed. It may mean simply to stretch and then relax the muscles.

Deep and full breathing in through the nostrils can hardly ever be a mistake. I believe that the special breathing in and out through the left nostril (with the right nostril closed) may be a capital plan in a large number of cases, to quiet the mind and nerves.

But all that is needed in many instances is a change of thought or a change of exercise. The tiredness is not general, but local, as when one becomes tired from sitting in an uncomfortable position, or tired from writing. To use the muscles, and allow the fresh blood to circulate in the tired part and thus remove the excessive waste-products which (as Professor Mosso shows) cause the feeling of fatigue, may be the most effective treatment.

(35) ARE DUMB-BELLS ADVISABLE ?

E. N. writes to know this. The answer is that to some extent Dumb-bells may be a help, especially as a kind of taskmaster, almost compelling a person to work when he would not work with free movements. Even in such a case there is much need of judicious stretching of the hand-muscles to counteract the tense and gripping effect of the Dumb-bells (particularly if they are Spring-Grip Dumb-bells).  
**(35) Are Dumb-bells Advisable ?**

But Dumb-bells should most certainly not come at the beginning of Physical Culture.

First should come the correct movements ; then quickness and ease (for which we do not need Dumb-bells). All the time, there should be concentration on the muscles which are to be trained *par excellence*, and this is almost impossible when those muscles are, let us say, the leg-muscles or the abdominal muscles ; in which cases the gripping of the hands would only detract the attention from these muscles.

Later on, when correctness, quickness, ease, and the power of concentration on any set of muscles, have been acquired, Dumb-bells may be used to develop a certain degree of strength.

But they must never be allowed to produce slow, stiff, fibrous muscles which stand out all the time, whether they are being used or not. They must never be allowed to hinder liveness and grace.

### (36) UNCONTROLLED THOUGHTS

A. L. M. writes, as many others do, to say that she cannot control her thoughts. She tries to concentrate on the work in hand, but the mind flies off to worries

(36) **Uncontrolled** or pleasures.

**Thoughts.** To those who want to take up the training of the mind seriously, I recommend my individual Lessons in Mind-Building (I will send particulars free to anyone who asks me), or my book, "The Power of Concentration" ("Healthward Ho!" Library). But for others I will only suggest one or two simple hints, in addition to those that I offered previously.

First, begin with small tasks which you know you can fulfil regularly. Thus, decide to concentrate on one deep and full breath in through the nostrils, every day. Think of the inhaled oxygen as bringing with it energy and self-control.

Then, be patient with yourself. Quietly recall your wandering thoughts. Do not blame yourself because your thoughts wander. If you must blame yourself at all, let it only be if you let your thoughts keep on wandering.



It is easier, remember, to turn your attention from an undesirable idea to a desirable and interesting one, than merely to turn it away from an undesirable idea to nothing in particular !

[See also No. 14.]

#### TWELFTH SERIES.

### (37) THE CARE OF THE EYES

J. S. writes :—

*My eyes hurt me, and I feel that I must take more care of them.*

(37) The Care  
of the Eyes.      *Can you advise me? They are too precious to lose.*

Not long ago I met a lady who was blind. She said that she was not really blind ; she could “sense” what we, perhaps, could not. She felt quite happy. But then her living did not in any way depend on her sight, and she had a beautiful mind. Most people rely on their sight for the means to earn their daily bread.

It is a good plan to massage the eyes gently—very gently ; and to bathe them first with warm water that has a little boracic powder thoroughly dissolved in it, then with cool or cold water. Some massage-apparatus—if it be of the right kind—is well worth a trial.

Personally, I have been much helped by putting a special opalescent glass (I will tell any readers about it, if they write to me and enclose a penny stamp for reply) between the electric light and my eyes, to cut off the objectionable (ultra-violet) rays. This has been a great blessing to me, as I sometimes do many hours of writing, and—of reading letters ! How callous are the neurotic letter-writers !

But the general health, through diet, etc., is of chief moment. As with tooth-ache, so with eye-ache, diet is the chief factor.

## (38) THE BEST FOOD FOR THE BRAIN

H. J. M. asks what is the best food for the brain.

Generally, the best food for the brain is the best food for the whole body. The brain extracts from the blood-stream whatever it needs, and a well-balanced diet will supply not only the whole body, but also the brain, with pure nutriment. Purity is of no less importance than the presence of any special elements—phosphorus, etc.

(38) The Best  
Food for the  
Brain.

There used to be a fallacy, and it survives only among the readers of silly papers and the believers on silly people—that fish is good for the brain ; whereas those who eat much fish are not necessarily “brainy.” It is not even certain that organic phosphorus (as found in bran, etc.) is really very good for the brain, though it is more likely to be so than the inorganic and worn-out phosphorus of fish-food is, or than the inorganic phosphorus of many much-advertised drugs, which, at best, are little likely to be more than a temporary tonic.

But I am inclined to think that three drinks are really good for the brain. The first is the juice, unsweetened, of fresh fruits ; the second is the juice of vegetables, extracted from them by simmering in pure, soft water ; the third is cereal-water, from barley, rice, etc., also extracted by simmering.

But of all the letters I have received from correspondents, I cannot recall any one food that is more valued as a brain-food than “Emprote.” It seems to be, pre-eminently, the brain-tonic that has no reaction.

We do not yet know enough to be able to say that there is a brain-food, i.e., a food that feeds only the brain, and no other organ in the body. But we have a “Wheatapple” Conserve, made from clean bran and apples. It is rich in organic phosphorus, and is only 4d. per jar. It is free from preservatives.

[See also No. 52.]



## THIRTEENTH SERIES.

(39) ARE "DEVELOPERS" GOOD ?

In another Health Paper, I wrote a series of articles called "Cons and Pros," offering—for what they are worth—opinions as to the demerits and merits of various things, such as Porridge, Cold Plunge Baths, and—Spring-Grip Dumb-bells! Part of what applies to the latter, applies also to ordinary Developers.

In favour of such Developers is that they are, so to speak, taskmasters. A man pays them—at least, he pays for them—to keep him up to the regular practice. They do produce a certain kind of strength, though the grip-work is not to be approved of altogether.

But they certainly do not—as V. A. imagines—encourage the right kind of Concentration. When the abdominal or leg muscles are to be developed, or the breathing, of what use is it to grip, and send the attention and blood to the hands and arms? We want the attention and blood to go to the special muscles which are to be trained.

Besides, Developers are apt to be used prematurely, before Quickness has been acquired. Strength should not precede Quickness. Many athletes have had their rapidity spoilt by the dull, grinding, rhythmical movements of the strain-and-stress Developer, which should only be used—like gymnastic apparatus—under expert supervision.

[See also No. 61.]

(40) WHAT ABOUT COFFEE ?

Coffee has a flavour which no pure cereal substitute equals. I have tried several of the cereal "coffees," and they have made me thirsty. "Cofficereal"

(40) What about Coffee? is a cereal product, with a little pure Mocha Coffee blended in it. But the simple Cereal "Coffees," made from malted barley, etc., are not, in my opinion, either palatable or refreshing. Most of them are pure.

Ordinary Coffees contain purins (which are akin to uric acid) and tannin. They are a powerful stimulant, and they may serve as a help to digestion, or to brain-work and a feeling of clearness; and they usually—especially in the pale-roasted variety—serve as an aperient. The French and German people, who take so much Coffee, are, on the whole, less constipated than the English, who take so much Tea. Mrs. C. L. H. Wallace is strongly in favour of pale-roasted Coffee, as Mrs. M. B. says.

But, like all other purin or uric acid stimulants, Coffee will have its reaction, and in most cases will tend to increase the amount of uric acid in the body.

Moreover, like all stimulants, it tends to be relied on as a *sine qua non*, rather than used as an occasional spur.

For emergency work it has its value and function. But the ideal is to be so fit that no such extra stimulus is needed.

#### (41) IS FLETCHERISM SCIENTIFIC ?

B. J., who asks this question, has tried Fletcherism for some time, but has found himself growing weaker and weaker. He has—to the great distress and irritation of his family and friends—masticated every mouthful of solid and liquid food so long as it has had taste. He has Fletcherised conscientiously, but unsuccessfully.

(41) Is  
Fletcherism  
Scientific ?

In theory, Fletcherism is scientific. It tends to economy (since less food is required, when more is utilised and assimilated), to purer blood, to less unreliable instincts in the choice of foods, and to deliberateness as a habit. These are some of the advantages.

But it is a difficult art to acquire; it is (almost always) unsocial and exasperating to others; and it may weaken the power to digest foods that are not thoroughly masticated.

[See also Nos. 88 and 93.]



## (42) SHOULD WE EXHALE THROUGH THE NOSTRILS OR THROUGH THE MOUTH ?

S. T. M. has been told to exhale always through the mouth. This is wrong. During sleep one cannot well  
(42) Should we open the mouth specially for each exhalation !  
exhale through Neither do most people carry out this rule  
the Nostrils or during a great part of the day.  
through the

Mouth ? On the other hand, while speaking or singing one must exhale through the mouth.

I should advise readers to be able to exhale in either way, and, as a rule, to keep the mouth closed, but not to have the teeth clenched. Occasional exhalings through the lips are excellent, and one of the best exercises in exhaling is through the mouth, with the lips rounded, as when one whistles.

[See also Nos. 26, 33, and 65.]

### FOURTEENTH SERIES.

## (43) ARE MEMORY-SYSTEMS WORTH WHILE ?

This query, from a Clerk, who is working after business-hours to pass an Examination, is hard to answer. I have  
tried to describe the different Systems, and  
(43) Are Mem- the different helps to Memory apart from  
ory-Systems Systems, in "How to Remember" ("Health-  
Worth While ? ward Ho !" Library, 1s. 2d. post-free), and  
I have a series of lessons in Mind-Building, of which I will  
send information to anyone who writes to me.

Personally, I have found<sup>m</sup> most Memory-Systems very valuable in their proper place—especially where a list of words is to be memorised. The Loisettes System, the

Pelman System, the Room System, the Initialising System, the Rhyme and Rhythm System—these have their use, provided that things are understood and realised before they are “ memorised ” thus.

## (44) THE BEST MIDDAY MEAL FOR A BUSINESS MAN OR WOMAN ?

This important problem cannot be solved in half a page ! The first step is to be convinced that this is a problem, and a very important one, since the afternoon's work depends largely on the midday meal. **(44) The Best Midday Meal for a Business Man or Woman ?** The second step is to experiment with (preferably) one-course meals.

Here are some of the most successful samples of such meals, if we put on one side the cases (and they are not uncommon) in which no midday meal at all is the best plan, and the cases (less common than people imagine) in which a more solid midday meal is the best plan. The craving for such a meal is largely a matter of unhealthy habit and morbid craving.

Cheese, with Standard finely-ground Wholemeal Bread (avoid coarse wholemeal : it is a fatal food for many) or toast, and salading, or an apple.

Egg, with this bread or toast, and butter, and spinach.

Of course, various cheese and egg dishes suit certain people capitally.

“ Emprote ” and hot water, or one of the “ Quick and Easy Recipes,” or Proteid Nut and Fruit Biscuits, or Training Biscuits, or “ Protocarram,” etc.—any of these may make a light luncheon.

Also Nuts, and fresh or dried Fruit. The Nuts may be milled, or roasted, or made up into a Nut Dish.

[See also No. 52.]



(45) DOES COOKING SPOIL FOODS ?

The answer to this question, from Mrs. V. S., is that much depends on what cooking, what foods, and what person !

(45) Does Cook-  
ing Spoil  
Foods ?

Thus, to boil vegetables and pour away the valuable juices and then serve the shreds, does spoil the vegetables ; but to make a *maigre* soup, to-be taken the last thing at night, does not spoil the vegetables. It forms one of the most effective medicines for the cure of eczema, neuritis, constipation, etc., if the right vegetables are chosen.

Again, to cook most vegetables—such as potatoes, shredded turnips, or carrots, onions, etc.—with a little butter in the inner pan of the “Empress” Double Pan Cooker, does not spoil them. It renders them more palatable and more easily digested.

The “Unfired Foodists” have some strong arguments to bring forward, but they do great harm by their exaggerations. They pose as knowing all about the values of foods, whereas the Science of Food Values is still in its infancy, and the Hindus, who have studied the matter as a part of their religion for thousands of years, use cookery freely. But it is cookery of the right sort.

Cookery of the right sort is economical—it uses what would otherwise be wasted ; it enhances the flavours ; it helps the digestion ; and it has many other advantages, which I have tried to describe fairly in “What Foods Feed us.”\*

Why will not the “Unfired Foodists” be more poised ? Let them praise the use of their uncooked foods. But let them abstain from denying any virtue to any other foods.

To take three examples—I know people to some of whom uncooked nuts are a poison, whereas roasted nuts are a good food ; to others uncooked apples are a poison, to others uncooked cheese, while baked apples and cooked cheese are most satisfactory.

\* Post-free 3s. 10d. from the “Healthward Ho !” Library.

## (46) HINTS ON THE FEEDING OF CHILDREN

An anxious mother finds herself utterly ignorant as to how to feed her second child ; she believes that she lost the first through her ignorance—and, as she gave it a quantity of meat-juice and sloppy porridges and puddings, I am inclined to agree that this was one of the causes of death. She now wants a few hints.

(46) Hints on  
the Feeding of  
Children.

The principle of small and frequent meals, becoming larger and fewer as the child grows, is generally recognised ; and also the principle of training the child to deal with less and less easily digested foods, by degrees. This is common-place. But it does not take one very far.

I have advised a good many mothers successfully. In fact, I know several whole families that thrive on what has been suggested to them. And here are two of the ideas which are generally successful.

First, the use of pure, unsweetened fruit-juices, with water added : among the best are the juices of apples, grapes, oranges, and lemons (the latter in tiny quantities). There is absolutely no need for any meat-juices or meat-extracts or flesh-foods.

Second, the use of starchy foods that compel mastication, such as rusks and finely-ground-wholemeal crusts and toast. Such foods are good for the teeth and the digestion, and they beget the habit of leisurely eating. I believe—with Dr. Harry Campbell and Dr. Sim Wallace—that sloppy porridges and sloppy milk-puddings are a wrong form of food for many children.

If moist foods are to be given, let them be food of the type of our Proteid Foods ("Emprote," or the E. M. Popular Proteid) and Infants' Food, which do the minimum of harm when they are not masticated thoroughly.

I shall speak next about the question of Milk for Children, and about the best foods for Children who will some day go to a school where flesh-foods are as compulsory as games !

[See also No. 47.]



## FIFTEENTH SERIES.

(47) THE FEEDING OF CHILDREN

In the last answer, I advised that children should have small meals at short intervals, instead of large meals at long intervals; that they should have natural fruit juices; and that they should have rusks (or other foods that would make them use their teeth).

(47) The  
Feeding of  
Children.

The recent movement in favour of Household Flour is for the good of the children; it will make them use their teeth.

This time I want to say something about Milk as a food for children. Much milk and cream in London and most large cities is chemicalised; then usually it is not drunk, but is gulped down, and is thus liable to form a curd inside, something like a wet bath-towel. Of course, the case is different when the child drinks its milk carefully; but this is rather too much to expect of the child.

Our own foods at the Eustace Miles Restaurant are based on a different principle; most of them are intended for those who will insist on taking foods quickly.

In view of the life that the children have to live at school, there are three alternatives for the mother. Either she can choose a school where the diet is attended to; or she can choose a school where she will insist on a less idiotic diet than is usually practised; or she can gradually inure her child to the ordinary food of School. I shall say more about this difficulty later on.

[See also No. 46.]

## (48) SHOULD ONE USE OINTMENTS FOR ECZEMA ?

Mrs. M. A. B. asks this question.

One kind of ointment is that which drives the poison back into the body, in the same way as boracic powder may drive poison back into the feet. This kind of ointment is bad.

(48) Should one  
Use Ointments  
for Eczema ?

Absorbent ointments are better, although they are not common.

No ointment, however, can possibly remove the cause of the trouble. Of course, the only cure is to abstain from the cause—for instance, the use of flesh-foods and other irritants. Then there can be added certain solvents, especially the pure juices of vegetables, as a nightcap. These have sometimes cured eczema in a day or two, and have cured it permanently.

[See also Nos. 51 and 98.]

### (49) WHAT IS THE BEST GAME FOR THE FAMILY ?

L. V. asks this.

We can put on one side cards and other sedentary games, and simply suggest one game for a room, and one or two games for a lawn.

**(49) What is the best Game for the Family ?**

The best game for a room is probably a modified form of Badminton ; the stronger players can play left-handed. All the ornaments should be taken away, and a tape stretched across the room. The ordinary rules of Badminton can be adapted for use in a room.

For either a lawn or a small garden, the best game is Cricket, adapted.

Bowls is another very good game for a lawn. This is still too little known in England at present, but is a form of exercise much healthier than Billiards, as played under ordinary conditions and in the ordinary atmosphere.

### (50) CAN HAY FEVER BE PREVENTED ?

In answer to this question from Miss V. L. J., there is no doubt that Hay Fever is an unnecessary disease. The various things which you are told to inhale do

**(50) Can Hay Fever be Prevented ?**

not remove the root of the trouble. The best cure is by diet. I have had several thorough cures by means of diet ; and the general principles are, first, to abstain from flesh-foods and Meat-extracts ; second, to abstain from salt and



sugary things ; and third, to abstain from wet, starchy messes, such as porridges and puddings.

Under these conditions there is no reason why Hay Fever should continue, provided that proper substitutes for flesh-foods be chosen.

#### SIXTEENTH SERIES.

### (51) CURES FOR ECZEMA (continued)

In the last Number I said something about ointments, many of which do not cure the eczema, but drive it in again.

Eczema is an attempt of nature to throw off certain poisons, which are "better out than in." I lay more stress on removing the causes than on removing the effects and symptoms. The signs and discomforts of eczema are only effects, not the causes.

Among the chief causes are the use of flesh-foods and meat-extracts. In fact, many cases of eczema have been cured simply by the avoidance of these things.

Flesh-foods are particularly bad when they are taken with a great deal of starchy and sugary food ; and too much starchy and sugary food by itself may also be a cause of eczema.

In order to dissolve the acid poisons in the body and to get the blood into a cool and clean condition, there are two great helps. The first is to take fresh fruit-juices, unsweetened, early in the morning directly you wake. Among the best fruits are apples, grapes, and lemons. The immediate effect may be to make the symptoms of eczema worse : that is while the poisons are being driven out more quickly. But eventually the fruit-juices generally work a cure of eczema, as they do of scurvy.

The juices of green and other vegetables are also good as a cure. The vegetables should be simmered, and then the juices pressed out and taken the last thing at night. They have wonderful effects in some cases. We prepare these juices specially, according to a very good prescription, for those who cannot or will not get them done themselves.

[See also Nos. 48 and 98.]

## (52) THE BEST MIDDAY MEAL FOR BEGINNERS IN FOOD REFORM

A. S. L., a City clerk, asks this question with regard to his meals in the City, and at home on Sunday.

**(52) The Best Midday Meal for Beginners in Food Reform.** There is no one best meal. Individuals differ widely. Each person should find out what are his best midday meals, because at this time of day generally his digestive powers are not so strong and should not be overtaxed. There has been the morning's work before the meal ; there will be the afternoon's work afterwards.

The tendency should be towards one-course meals, so that you may know what special foods really suit you best. In our Restaurant we find that people are taking more and more to the one-course meals, and the bill for that meal very often amounts only to little over sixpence. In most places a heavy meal is taken, and the bill amounts to over a shilling or one-and-sixpence.

At this meal there should be enough proteid to build the body. Proteid can be obtained from various sources. See "Quick and Easy Recipes."

Here are a few of the ordinary dishes [which we find most popular :—

- (1) Nut cutlet, with green vegetable ; the green vegetable being served with its own juices.
- (2) An egg-dish, with green vegetable or salad.
- (3) Cheese or a cheese dish, with green vegetable or salad. Cheese also goes very well with apple.
- (4) An uncooked dish, perhaps a salad with slices of cheese and pine kernels or other nuts, the salad being dressed with oil and lemon juice, /not vinegar.

As a general rule, the less starchy food one takes at this meal, the better. Already people have far too much of it at their other meals.

- (5) Sandwiches are an excellent form of lunch. A good kind is made with "Emprote" and milled cheese



(or milled nuts) in equal quantities. The mixture should be flavoured with "Nutril," and pepper and salt can be added if required. This sandwich material keeps good for several days. Fine wholemeal bread or household bread should, of course, be used. Avoid coarse wholemeal bread: it is a very undesirable food. We now sell three varieties of Savoury Sandwich (Proteid) materials—Pine-kernel, Curry Nut, "Compacto," in jars at 3½d. and 6d. And we sell a Proteid Butter (Proter) in jars at 4d.

By the way, a booklet, called "The Truth about Bread," will be sent free to anyone who writes for it and encloses a penny stamp.

[See also Nos. 44, 74.]

## (53) EXERCISES FOR THE ELDERLY

W. H. M., aged 63, wants to know whether walking is sufficient exercise for him.

(53) Exercises for the Elderly. Walking is often recommended for elderly people; but it is much over-rated as an exercise. For scarcely any muscles of the body is it complete exercise. It does not give full contractions and full extensions of the muscles; it does not shake up the liver; and often it is decidedly dull, not diverting the thoughts.

Stretching, which should be done very gently at first, we find in our Physical School to be a much better exercise for the elderly. Elderly people tend to be cramped. On the stage the old man is nearly always represented as bent nearly double. Judicious stretching, rather than the awful constant-gripping movements which often masquerade as Physical Culture, will be far the wisest plan.

Then there are such hobbies as gardening. But gardening done with the wrong attitude of body (with the shoulders rounded, and the spine unhealthily curved, so that the breathing is cramped and the other organs of the body are cramped too) is of very little good for any one.

There are certain games which are excellent for elderly people, helping to keep their minds young, and therefore to keep their bodies young. Among the best of these are Lawn-Tennis, Golf, and the increasingly popular game of "Squash."

Besides this, there is swimming, to which many elderly people attribute a great deal of their health.

Of course, there is the practice of deep and full breathing, without strain, but at very frequent intervals; and the practice of muscular relaxing and repose.

[See also Nos. 4, 21.]

## (54) HOW TO CONTROL THE TEMPER

H. M. has a bad temper, and is anxious to cure it at once.

(54) **How to Control the Temper.** For this one needs a philosophy of life which will show one that there is nothing to lose one's temper about! Sometimes, when philosophy fails, the only way is to see the fun of the thing. When people have some aggravating habit or trick, do not take this seriously. It always has a funny side to it. It is a great pity that in what is called philosophy there is so little room for humour. Philosophy which leaves out humour is incomplete.

The best physical help for the control of temper is deep and full breathing. When the breathing is deep and full and rhythmical, anger is impossible; so is worry.

Another help is to relax the muscles, especially those of the hands and of the eyes. With temper there nearly always is a gripping of the hands and a tensing of the eyes. Remove these signs of anger, and the anger itself will soon go.

Another help is the habit of leisureliness. With anger there is almost always a certain amount of hastiness and hurry, and merely to do something slowly, perhaps to write your name down slowly, will help to take away the angry feeling.

[See also Nos. 27, 125.]



## (55) WHAT TO DO WHEN CALLED A "VEGETARIAN"

If you are among scientific Food Reformers only, you need not object—they know the real principles of scientific Food Reform; but if you are among those (55) *What to do when called a "Vegetarian."* who know little or nothing of scientific and sensible Food Reform, then you had better explain that you do not live on vegetables. Ordinary people—the millions—understand a "vegetarian" to be "a person who lives on vegetables." Make it clear that yours is a balanced non-flesh diet, and that one of your objects is to get purer food-bases instead of meat. It is quite impossible to persuade the public that "vegetarianism" means anything else but what they think it is. It is far wiser to avoid the use of the word altogether, except among those few who understand what scientific Food Reform means.

[See also No. 13.]

### SEVENTEENTH SERIES.

## (56) THE CATALOGUING OF IDEAS

Professor A. L. asks two questions as to:—

1. "How can one tell under which heading one has classified one's notes? Suppose one has a (56) *The Cataloguing of Ideas.* sort of index or A B C book, with the ideas under their headings, how is one to tell whether one has classified one's set of ideas, or perhaps some newspaper cuttings, under the heading of "Quickness," or "Swiftness," or "Speed," or "Rapidity"?

I should suggest that one settled on the simplest and commonest word, and then gave references. For instance, one could take the word "Quickness," and put down the other words thus: "Rapidity, see Quickness."

2. The same writer wants to know how to elaborate any important point, in one's notes; or, rather, how to put down one's ideas about this point.

Suppose he were collecting arguments against ordinary Oatmeal Porridge, cooked in the English way. He could get a card 2 inches by 4, and write "Porridge," or "Ordinary Oatmeal Porridge" on the top. This would be the heading for the subject. The different ideas on the subject could be on smaller cards, 2 inches by 3, like the cards in my Mem.-Holder. The main heading card will thus have its title showing clearly, and not hidden by the other cards, which contain the different arguments against porridge. Each of the latter cards should be confined to one idea only. This idea should be written clearly on the top of the card. Thus, one card might be headed, "Irritating and Heating," and a few notes might be added on this card. Another card might be headed, "Not good for sedentary people (in contrast to the physically active Scotch)." Another card might be headed, "Encourages Fast Eating, and thus leads to Fermentation." Another card might be headed, "A great deal (of it is) Unused by the Body."

All these cards, and others added as further ideas occur, could be put together in some form of Mem.-Holder. It is essential that no one card should contain more than one idea. It is false economy to cram many ideas on one card. Cards are cheap ; time and labour are precious.

[See also Nos. 18, 131.]

### (57) ABOUT THE HAIR

*Please tell me how to remove Dandruff from the hair, and what is the best Grease or Lotion. My hair gets very dry.*

*I wash it whenever I have it cut, and I brush*

*and comb it as well.—E. L.*

(57) About the  
Hair.

There is no one rule for the hair ; different people require different treatments.

Among the best means of keeping the hair moist and in good condition are : to take the right natural "salts" in one's food (such "salts," for instance, as are provided by salads and well-cooked vegetables, perhaps in the form of vegetable juices) ; and to keep the hair clean by washing



it with pure soap, and then, after the washing, to dry well, and to massage, and then to rub the skin of the head with a very little pure oil. To brush the hair with clean brushes is also most important. Other helps will be as much air and light for the head as possible, and control of the mind (freedom from worry, etc.). But I shall deal with this question again in a subsequent answer,

[See also No. 67.]

### (58) WHAT IS THE BEST CURE FOR NEURALGIA ?

Correspondents are constantly asking me for cures for special troubles. One Health Pupil wrote most indignantly

(58) What is because I suggested, as a cure for him, some-  
 the Best Cure thing like what I suggested as a cure for  
 for someone else. He did not imagine it possible  
 Neuralgia ? that a similar treatment could be good for  
 more than one thing at a time ; though I suppose that  
 there has scarcely been any form of trouble which has not  
 been cured in some cases by Fasting alone, in other cases  
 by thorough Mastication alone, in other cases by deep and  
 full Breathing alone ; the method and the success being  
 precisely the same whatever the ailment. So, to begin  
 with, I would warn people against expecting an absolutely  
 different treatment for every disorder.

Neuralgia can be relieved by local treatment ; something hot, let us say hot bran and celery seed in a bag, being put against the part affected.

But, meanwhile, the blood should be purified by pure and clear vegetable soup taken last thing at night, and, generally, by a purer diet, with less flesh-food and less sugar, less wet starchy food, and proper food-bases to keep up the strength.

Then there should be thorough mastication ; and the teeth should be put right. Dr. Forbes Ross often strongly insists on this important point.

## (59) WHAT DO YOU CONSIDER TO BE THE TWO MOST IMPORTANT RULES OF LIFE ?

The A B C Chart of Health\* suggests some of the most important rules ; and I have written a book called " Ten Rules of Health."

**(59) What do you consider to be the two most Important Rules of Life ?** As a first step, Tolstoy suggests Abstinence ; he calls it " Fasting," but of course it applies to other things besides food. " Abstinence " is a less misleading word. There must be abstinence, not only from things that hurt, from poisonous foods and drinks, but also from poisonous thoughts, especially those of worry and thoughts against others.

To select this as the first rule seems against our principles, which usually advocate positive cures in preference to forbidding this or that thing ; but there must be avoidance as well as active choice. Avoidance can hardly be called a step at all. It is a preparation for the first step. We cannot say that a man has taken the first step when he has avoided flesh-foods, for example ; but he has prepared for the first step by avoiding them, and he takes the first step when he gets pure and adequate substitutes for them.

[See also Nos. 62, 69.]

## (60) WHAT DO YOU THINK ABOUT ORDINARY COCOA ?

*I have read an advertisement which says that a cup of somebody's Cocoa is a complete meal.*

**(60) What do you think about Ordinary Cocoa ?** This misstatement has appeared in many leading papers, in the advertisement columns. It only shows how badly we need, what I suggested years ago, a Censor of Advertisements, a man to correct or prevent or prosecute those who make such statements.

\* Price 2s. 6d.



I have dealt with this particular question of Cocoa elsewhere. I will now consider ordinary Cocoa, generally.

First, it has very little nourishment in it. The amount of proteid in a cup of Cocoa is almost negligible. It has been calculated that it would need at least 7 (some say as many as 20) breakfast-cups of Cocoa to give us enough proteid for one meal, proteid being the most essential food-element.

In these cups will be a vast amount of narcotic in the form of Theobromine, which is one of the "purins," and closely akin to Uric Acid. The supposed merits of ordinary Cocoa are misunderstood. Ordinary Cocoa is scarcely a food ; it is a deadener of sensation, rather than a repairer of the body. People think that Cocoa gives them endurance, but it seems to do this much as tea does, or the Coca drug. The ultimate effect of ordinary Cocoa and Chocolate is to clog. Of all causes of Constipation (that disease which probably affects four out of every five civilised people), I should say that the three chief were flesh-foods, white flour foods, and Cocoa and Chocolate.

The objections do not apply to the same extent to special Cocos, which abound in proteid. Our own Cocoa, for example, is rich in body-building elements in which the ordinary Cocoa is lacking.

## (61) WHAT IS YOUR OPINION OF

### " DEVELOPERS " ?

*Are they good for most people ?*

I consider the ordinary Developers, which necessitate the gripping of something with the hands, to be very bad indeed until quickness and ease have been acquired ; and, even then, when movements can be made quickly, the Developers should not be used if they produce muscle-bound stiffness, as they often do.

(61) What is  
your Opinion of  
" Developers " ?

The truth is, Developers may be helpful for the feeble-minded. They serve as a sort of taskmaster for those

who have not the will or the intelligence to do exercises by themselves and for themselves. And, besides, Developers increase the size of the arm-muscles visibly, and what the ordinary stupid person wants is a result that he can see very quickly. He likes to have a biceps that he can gaze on. The biceps is of hardly any use to him otherwise ; and, if he rests content with a big arm, and does not proceed to train the rest of the body and his mind sensibly, the Developer has done him as much harm as good.

My chief objection to it is, however, that it encourages the already too prevalent gripping habit ; it is the stretching of the hands that people need, much more than the clenching.

[See also No. 39.]

#### EIGHTEENTH SERIES.

### (62) A SECOND RULE OF LIFE

The first rule that I suggested was " Abstinences." The second rule (as in the A B C Chart of Health and Well-Being\*) is " Breathing." Anyone who has (62) A Second learnt—not as an occasional practice, but as Rule of Life. a habit—to breathe in deeply and fully through the nostrils, has acquired what is more than a physically healthy tendency. He is some way towards general self-control and poise.

[See also Nos. 59, 69.]

### (63) TOBACCO

*Do you approve of Tobacco? I find that if I am tired out, and unable to rest, or when I feel that I should stop work for a bit, a cigar or cigarette or pipe will quiet me down when nothing else will.—A. V. B.*

(63) Tobacco.

I have never been able to smoke ; any attempt has always made me ill. And it is commonly agreed that smoking has a bad effect upon the nerves in general, upon the eyes and the heart in particular.

\* Price 2s. 6d., from 40, Chandos Street, W.C.



The final decision, whether to smoke or not to smoke, and how much to smoke, must be left to the individual conscience, including the physical conscience ; but a word of warning is necessary. I had a friend who gave up smoking for three months. All the time it was an effort to him to abstain, and at the end of the three months he felt no better. He therefore concluded that smoking was not bad for him, and he took to cigarettes again. It is quite likely that, had he persevered for a year, he would have felt the benefit of living without tobacco.

Another friend of mine gave up flesh-foods, and took to a balanced non-flesh diet, and immediately his desire for tobacco, which had been overwhelmingly powerful, left him, only to return when he took to flesh-foods again.

As to the special question asked ; whenever a person is worrying, he is generating poisons all that time. A little smoking may remove the worry for the time, and, though it also will introduce a poison into the system, this may be less injurious than the poison made by worry.

At the same time, one must point out it is better to avoid the causes of worry itself, than merely to be content with removing or deadening what is, after all, not a cause, but an effect.

## (64) WHAT DO YOU THINK OF THE SCHROTH TREATMENT ?

The Schroth Treatment, about which S. C. W. inquires, has been modified by several individuals, and it is better known in its modified forms. One form of the treatment is to put the patient on nothing but stale bread, with white wine every third day.

(64) What do you think of the Schroth Treatment ?

There is no doubt that in some cases this works a wonderful cure. But the objection is that the immediate effects may be pre-eminently unsatisfactory ; furred tongue, pale and perhaps pimply face, constipation, depression, restlessness : these are among a few of the ordinary symptoms

during the first days. Afterwards there may come a singularly healthy state of body and mind. But it is obvious that, if the early symptoms are such, there are not many who will be allowed to persevere with the cure, if they try it at home; for their weakness of will, or their relations, will be in the way.

[See also No. 119.]

## (65) HOLDING THE BREATH

*Is it a good plan to hold the breath? Is this a safe form of breathing exercise?—A. T.*

First, we must understand a little of the effect of holding the breath. Obviously, if one has inhaled fresh air and holds in the breath, one allows that air to circulate more thoroughly in the lungs. We might almost say that to hold the breathing gives a better chance of digesting the air in the lungs.

Besides this, there is the mental effect, the strengthening of the power to pause, as distinct from the temptation to rush.

It is one matter, however, to hold an ordinary breath as a special practice, and this is a very good preliminary to a satisfactory emptying of the lungs; it is another matter to hold the breath during more or less vigorous exercises.

Now, Hindus inhale and then hold their breath during many of their exercises; but the Western systems are, on the whole, against this plan. They say that the inhaling and exhaling should either be rhythmical and independent of the bodily movements, or else should be guided by these movements. The most familiar instance is the law, which to my mind is ridiculous as a law, that people should inhale as they lift their arms, and exhale as they lower their arms.

But the matter will be discussed further in a series of booklets, which are being prepared, on the important subject of the art of breathing.

[See also Nos. 26, 33, and 42.]



## (66) WHAT IS THE BEST CURE FOR NOISES IN THE EARS ?

There is no one cure for this very distressing trouble from which A. L. suffers. Needless to say, the cleaning of the ears by careful syringing, for example, is an important preliminary, but it is not sufficient in itself.

**(66) What is  
the Best Cure  
for Noises in  
the Ears ?**

I had a friend who consulted many specialists, and got no relief. He finally found the noise in the ears so maddening that he resorted to the device of making a noise of his own, by kicking things about with his feet. In fact, he tried everything to drown the noise in his ears. But no one suggested to him any change in diet.

I believe that ordinary salt is one of the causes of the catarrhal tendency which often accompanies the noises.

And the gulping down of soft, starchy foods is certainly another cause.

Yet another is the use of meat-extracts and flesh-foods.

The usual curative foods and drinks will help to remove the trouble. The pure vegetable juices last thing at night are a good example.

[See also No. 121.]

## (67) MORE ABOUT THE HAIR

An expert kindly contributes this letter :—

“ In dealing with dandruff great care should be taken, as there are many different kinds. The one which E. L. complains of is due to the Sebaceous (oil) glands being a little out of order, and to get rid of the trouble he must exercise a little patience and care. Dissolve two tablespoonfuls of Borax, one tablespoonful of Salts of Tartar, and a pinch of Camphor in about a quart of very hot water. Wash the head with this mixture whilst hot, and be sure not to rinse with cold water, this being injurious to the scalp, and for this reason : By washing with a hot lotion like the above

**(67) More about  
the Hair.**

the pores are opened and thus the natural oil is allowed to do its work ; but by rinsing with cold water the pores will be quickly closed with the shock, and this will cause the hair to fall. In taking a cold bath or in swimming the effect is quite different ; the whole body being immersed in water, the general temperature is equal. After washing the head with the above, massage into the scalp a little pure olive oil night and morning for a fortnight ; then wash the head again, using the lotion as directed before, then continue with the olive oil.

“ The dandruff should, if these directions are followed, disappear within one month. If not, send the Editor a stamped addressed envelope and I will advise you further. I shall be pleased to answer any question asked me.”

[See also No. 67.]

## (68) FOOD-BASES

*What should you say are the best Food-Bases for most people? I know the ordinary list, but, in your experience, which of the different kinds is most likely to*

**(68) Food-** *succeed? Which has succeeded in most cases?*  
**Bases.**

This is a very good question from E. C. Undoubtedly, when a person begins to give up flesh-foods, he has to be very careful with his Food-Bases.

In my experience, on many occasions, certain Food-Bases have failed because they have been improperly prepared. Thus, nuts have been eaten raw, and not well masticated, and have proved a failure ; whereas roasted nuts or milled nuts might have proved quite successful with these particular people.

But, in spite of careful preparation, the law of individuality always prevails. Certain foods prove to be unsatisfactory in certain cases.

The aim should be to have as wide as possible a range of non-flesh foods. The crank makes a great mistake in limiting people to the narrowest range, perhaps even to one basis alone. When a crank tells you that nuts are the



proper basis for all mankind, you can put him down as someone who does not understand his subject.

Of all the bases, I am sometimes censured for recommending "Emprote" generally; but I find it to be the most generally successful of all Food-Bases that I know, and, therefore, those who begin on it are most likely to persevere in Food Reform. It does not suit everybody in the same way; some prefer it mixed with hot water; others prefer it added to various dishes; others prefer it in the form of our bread, biscuits, and other specialities.

Cheese is another useful basis, but not so generally useful as "Emprote," for to some people cheese is a poison. It may suit better raw or cooked, according to the individual.

The same applies to nuts. They are, I think, much slower of digestion than cheese is.

As to eggs, they are a heavy food for some people, and a bilious food. The whites of eggs are less bilious than the yolks, and are a very valuable basis for invalids, whipped or made into omelettes or scrambled eggs.

As to the pulses, I think that the purins they contain are a much less powerful objection to them than the fact that they need most careful cooking, which they are not likely to get in most households and restaurants. When properly prepared, they are a cheap and useful food. But, as a rule, they should not be taken more than once a day.

[See also Nos. 12, 41, 68, 93, and 124.]

#### NINETEENTH SERIES.

### (69) A THIRD RULE OF LIFE

The first rule was "Abstinences"; the second was "Deep and Full Breathing." The third rule (as in the A B C Chart of Health and Well-Being)\* is "Cleanness."

(69) **A Third Rule of Life.**

This rule includes cleanness, not merely of the hands and the whole skin and the teeth, but also of the inside of the body, and of the mind.

\* Price 2s. 6d., from 40 Chandos Street, W.C.

The washing of the inside of the body (by the drinking of soft water, and of pure vegetable soup, and of pure fruit juices, at the right times), and the keeping of the inside of the body clean by abstinence from unclean foods and by regularity of habits, should be taught to the young.

[See also Nos. 59, 62.]

### (70) READING IN BED

*Is it a good thing to read in bed? I have heard that it is bad for the eyes.*—E. M. M.

The popular idea that reading in bed  
(70) **Reading** strains the eyes is very like the popular idea  
**in Bed.** that fish is good for the brain! Provided that the light is of the right kind and in the right position with respect to the eyes (a good position being behind the left shoulder), and provided that the print is good and the book or paper held in the right position, and the body is in a good position also, I have found, personally, that reading in bed is less tiring than any other reading.

Those who sit up to read in bed, and even those who lie down, will find a Chair-rest to support the small of the back a very great help and comfort.

A strong argument in favour of reading in bed is that, with this plan, one wastes very little energy; the body is resting while the eyes and the mind are at work; whereas, in sitting, a good deal of energy is used up by the muscles that keep the body erect. The great French writer Molière found that writing in bed tired him far less than writing in the ordinary way.

Then, again, reading in bed generally means reading in a quiet place, without interruption!

At night time it may be one of the best plans to enable the restless or the tired to get to sleep, provided, of course, that the book or paper is of the right kind—the right kind being perhaps a good novel or else a dull book of sermons!



## (71) SELF-MASSAGE

*I have been told that self-massage is quite useless or even harmful. The person who told me this was a professional masseuse, and was emphatic in her statement.*

(71) Self-Massage. *As you advocate self-massage, please tell me what you think of the statement.—O. T.*

Against self-massage it may be said that it is not possible for all the parts of your body ; and that it is not easy to keep yourself relaxed as you should do during massage, while you are massaging yourself ; and also that some people are too weak to massage themselves ; and, besides, that most people would be liable to make mistakes. There is some truth in all this.

On the other hand, self-massage is much cheaper than massage by an expert. It gives you a certain amount of exercise. And, above all, it makes you independent of the masseur or masseuse ; it gives you a power within yourself.

In fact, self-massage bears to massage by another very much the same relation that Self-suggestion bears to Suggestion by another.

As to the chance of mistakes in self-massage, I do not think this need be considered seriously. If you watch how an expert operator works, and imitate that yourself, and work gently, you will not go far wrong.

As an example, take the form of Abdominal Massage which I have advised elsewhere in cases of constipation. Lie down on your back, with your knees drawn up towards your chest, but without any strain ; now massage with your finger-tips and the palm of your right hand round your navel, up the right side and down the left in increasing circles. Then massage from your right leg to well under your right ribs ; then across (under the ribs) to well under your left ribs ; then down to your left leg. This you can do for yourself almost as effectively as another can do it for you.

As to the apparatus, especially the vibratory kinds which have been advertised so much of late years, they are sometimes very successful, sometimes the reverse. It needs a far longer period of experiment before one can safely announce a general verdict about them.

But a good soft brush with a long handle is certainly a very useful instrument, especially for spinal massage.

(72) FOOD-QUANTITIES

*What quantities of food should a person take daily? I weigh 11 stone, and a friend of mine weighs 10½ stone.—H. J.V.*

It is quite impossible to answer this question unless one knows more about the (72) Food-Quantities. two individuals. Some people seem to need two or three times as much bulk as others. It is largely a matter of habit. And bulk really is only of secondary importance. The vital question is, How much do you digest? Remember that mere weight is of little importance in the body. You need balanced meals, and you need to eat those meals in a leisurely way. Then instinct will soon tell you what is the right amount of that food.

As to what is a balanced meal, that again depends on the individual. I have recently had two cases very thoroughly examined by the leading Expert who has been working with me; he pointed out that in each case some foods were taken in excess, other foods should not have been taken at all, other foods or food-elements were taken in deficiency. In the two cases the prescribed diet differed widely in its ingredients and in its weight.

Those who have not the time or the patience to experiment for themselves, should have personal and individual attention, to put them on the right lines. The old ideas, that a certain weight of food was necessary for a person of a certain weight, have long ago been exploded.

[See also Nos. 41, 68, 88.]

## TWENTIETH SERIES.

(73) (?) TOO MUCH FRUIT

*“Is it possible to eat too much fruit?”—J. C.*

There are some people who say “No,” but these people are obviously wrong. Fruits contain natural (73) Too much Fruit. “salts” which, in certain proportions, are right. Fruits also contain soft water and fibre, and so serve as a diluent and an aperient, etc. But the Expert who has examined many cases for



me assures me that he has found proofs that excess of fruit has been very injurious. If the system only requires so much Malic Acid, for instance, and that amount is provided by one apple, to eat four or five apples is obviously a mistake.

It is only a thorough examination of the blood, etc., that can show what "salts" are needed, and whether these should be obtained from certain cereals, or fruits, or salads, or conservatively-cooked vegetables. At present it would be hard to imagine anything more haphazard than the way in which many of the extreme Food Reformers recommend precisely the same fruits in large quantities in all cases alike.

The difference between one kind of fruit and another is enormous; one kind, for instance, like the apple or fig, being aperient, and another kind, like the black-currant, the reverse.

It is true, however, that ordinary people will probably suffer less from eating too much fruit than from eating too much flesh-food or too much ordinary cereal food.

## (74) HOW TO BEGIN

*"I have read a great deal about diet, and just lately I have read about the Indian Hercules, who seems to be wonderfully strong on non-flesh foods. My sister and myself can spend 15s. a week on food between us, and can at once invest £1 on utensils, and £1 on foods and books, to start with. We have a nice gas-stove (like the one which you had in your excellent Paper-Bag Cookery Demonstration), with gas-rings, etc., on the top, and we want to convince the rest of the family, who are very much interested. They have agreed to let us have a month's trial: if this succeeds, they will try some of the things themselves. Please tell us how to begin."*—A. S. M.

Certainly here there is a great advantage. It is common-sense to lay out a little capital on a proper start.

1. *Utensils* :—Casseroles of three sizes (including a large one for preparing vegetable-juices, etc.), Paper Bags (for Paper-Bag Cookery), an Empress Double Pan Cooker, a

Nut-and-Cheese Mill (preferably a large one), and perhaps a Safety Fryer and Basket. The price of the utensils and foods will be found in the Price List (sent free to those who write to me at 40 Chandos Street, W.C.).

2. *Books* :—"How to Begin a Change of Diet," "45 Quick and Easy Recipes," "A Week's Proteid Diet," and, later on, "Eustace Miles Restaurant Recipes," and "What Foods Feed Us." "The Food Reformer's Companion" will also give useful hints.

3. *Foods* :—Mixed nuts, shelled (it is easy to get Cheese, Eggs, Butter-Beans, Lentils, Split Peas, etc., from ordinary stores), "Emprote," E. M. Popular Proteid, "Nutral," "Supporto," pure Nut Oil, "Brekfeast Kernels," Proteid Training Biscuits, Proteid Rusks, Malted Honey and Nut Preserve, and "Baykeesia" for making bread easily at home.

Of course, there will be added fresh fruits, dried fruits, salads, vegetables, flour, etc.

I think that then the start would be a thorough success. If you have any difficulty, be sure to drop me a line, and mark the letter "Personal."

[See also Nos. 3, 24, 44, 52.]

## (75) CANCER

*"We are in horror of the idea of Cancer. How can we prevent Cancer? Several of our relations and acquaintances have died of it, after a number of operations. Please suggest what we are to do in order to*  
(75) *Cancer. avoid this terrible scourge."*—W. R.

Do not dread it, but live sensibly. Here are a few hints which would be useful in most cases, though not in all. In the early morning, on most days, you can take fresh fruit, or the pure unsweetened juices of fresh fruit, with a little water added. (We now sell an excellent machine for pressing out the juices of fruits, etc. It is 17s. 6d.)

Avoid flesh-foods, which tend to develop abnormal and over-stimulated cells, and, anyhow, tend to clog the body



with waste-products. It cannot be maintained that flesh-foods are the sole cause of Cancer, but investigations as to the causes of Cancer show that, in theory at least, flesh-foods will be very undesirable in most Cancer cases.

Instead of afternoon tea, there can be either fresh fruit again, or a salad dressed with oil and lemon-juice.

At night there could be the pure juice of vegetables—of course, without meat-stock. The juices should not form a thick soup or purée, but should be strained so as to form a consommé. A little “Nutril” can be added for flavouring, if desired.

As to the chief bases instead of flesh-foods, I think they might be “Emprote” and milled Nuts; occasionally Curd-cheese, or other cheese, and whites of eggs (whipped, or made into scrambled eggs or omelettes) would be a change.

In addition, there should be conservatively-cooked vegetables—that is, vegetables cooked in an Empress Double Pan Cooker, with or without paper bags. We can supply these.

I think that, besides avoiding flesh-foods, one should avoid ordinary sugar as far as possible; and one should not take much starchy food, especially in a wet and pappy form. A certain amount of rusks and toast would be safe.

## (76) A PHYSICAL CULTURE CAMPAIGN

*“Why do not all Physical Culturists combine together under one flag, and preach a Physical Culture Campaign?”—E. D. T.*

I am decidedly against any such thing.  
 (76) A Physical Culture Campaign. All depends upon the dominant personality. I have seen other somewhat similar campaigns started, and they have done remarkably little good.

At first many representatives come and meet, and it seems as if some all-round scheme would be devised. Then many of the representatives, and especially the most competent, and, therefore, the busiest, fail to attend the meetings, and the whole organisation falls into the hands of the most persistent advertiser of himself or some one

System. I can guess who the dominant personality would be. In Government matters those who came "to boss the show" were those who advocated Swedish Gymnastics, which I consider quite inadequate for the Anglo-Saxon requirements. I do not wish to see nothing but Swedish gymnastics, or nothing but games, or nothing but spring-grip dumb-bells, or nothing but gymnastics with apparatus. I do not wish to see any one predominate.

It is much better for each individual teacher to teach according to his conscience, to teach as his heart and intellect urge him to, looking out all the time for better ways.

It is just the same with Food Reform. People say to me, "Let all 'vegetarians' join together under one flag." I know what this means; it means that I shall be held responsible for the literature of every other organisation. Here is one leaflet that I have before me. It tells people to give up flesh-foods, and they will at once become healthy, and have an easy conscience. I know that this is untrue; it is a misleading promise. To give up flesh-foods and not get proper substitutes may lead to a breakdown. I cannot have any connection with this literature. Let each print or distribute only the views that he believes in, and, if there are one thousand preachers preaching different things, that is better than nine hundred and ninety preachers preaching only one thing which they do not believe.

At the same time, now and again these different people can meet and exchange ideas; and they should always be on the look-out for new ideas, and ready to change their own. We should desire to learn from any one and every one else.

[See also No. 81.]

#### TWENTY-FIRST SERIES.

### (77) CONTROL OF THE ATTENTION

*I find it very difficult to attend for more than a minute or two to any subject which does not interest me. I find that my mind wanders, and I have to call it back again*

**(77) Control of** *and again. I cannot concentrate on a dull*  
**the Attention.** *subject, even if I know that I ought to. What would you suggest that I do?—W. H. M.*



There are two ways. The old way was to force oneself to attend, and to drag the attention back to the subject. Those who have tried this way have often found that it tired them badly; and Professor Mosso (of Turin) proved that work done with a tired muscle (the same applies to a tired mind) is much more exhausting than work done with a fresh muscle. In fact, it means an enormously increased output of energy. Therefore, to force the will, and tie it down to a subject, is for the time being expensive of nervous energy, though it may be strengthening the will and getting it under control.

The other plan is the exact opposite. In its simplest form it is to take the things that you are bound to do during the day, such as washing, brushing the hair, eating, drinking, and so forth, and to attend to these things much more thoroughly than usual, and to attend more thoroughly also to things which you enjoy, such as games. By such means you do not tire yourself at all, and yet you increase your power of attending; and by degrees you should find that you have a general power of attending even to dull things. The second plan is usually preferred to-day in the education of children, especially in America.

By degrees, therefore, the mind should be trained to attend more and more to dull things. The progress should be very gradual.

[See also Nos. 14, 36, 20, and 43.]

## (78) ABOUT A DRUG

*Would you advise me to use ——? (Here a special drug is mentioned.) It has helped many of my friends.—S. T.*

This is the sort of question which ordinary  
 (78) **About a** people are constantly asking. It is impos-  
       **Drug.** sible to answer it until one knows about the  
               individual case. If I could get a thorough  
 examination made—for instance, by the Clinical Analytical

Expert who is working with me—I should be able to tell you. Otherwise, I am in the dark.

Take a very simple case : namely, that of Salicylate of Soda. It is often recommended indiscriminately, under special names, and in advertisements, as the Cure for all cases of Uric Acid. But, if it has any value, its value is especially when the blood is acid, as Dr. Haig pointed out ; when the blood is alkaline, then Salicylate of Soda is unadvisable, and, in fact, may be extremely harmful.

All general recommendations of drugs are to be suspected ; for the drug which supplies to a person something which is more or less needed at the time, may supply to another person that which he already has in excess.

Of all the inorganic chemicals, one of the most mysterious is Table-salt. It has its uses under certain conditions, but anyone who can lay down laws as to the use or non-use of Table-salt, without the least knowledge of the individual case, is likely to make the most flagrant blunders.

As to the particular drug (or rather drug-food) mentioned by the enquirer, I should say, “ By all means avoid it. Its price is unspeakably dear ; its value is infinitesimally small ; it may be a tonic for a time, but no one on earth can tell the mischief which its prolonged use may bring.”

[See also Nos. 94, 110.]

## (79) (?) HOLIDAYS IN A BRACING PLACE

*I have four weeks' holiday ; then I have to get back to work in an unhealthy provincial town. I have decided on a bracing place, and have taken rooms there. Do you*  
 (79) (?) Holidays *think this is wise ? What would you advise*  
                   *in a*  
 Bracing Place. *for next year ?*

If you want temporary health (or sense of well-being), then you are wise to go to a bracing place. It just depends on how you regard holidays. If you want during a holiday to learn something about yourself, and



especially about your best diet, then, strange as it may sound, I would say, go to a depressing and relaxing place. If you take the wrong foods—I mean, wrong for you as an individual—the results will be apparent. If you can find in the depressing place a diet that will keep you fit, you will have learnt something of value for the rest of your life.

On the other hand, in the bracing place, it will not matter so much what you eat and drink. You will feel comparatively fit. Then, when you return from your holiday, you will have no more notion of how to live, how to feed, etc., in your daily life, than you had when you started. Could you try a fortnight at both ?

## (80) ABOUT SPIRITUALISM

*Why do you allow Lectures on Spiritualism, in your Restaurant ?—Le N. V.*

With regard to “Spiritualism,” the word  
 (80) **More about** has a large number of meanings ; but, on the  
**Spiritualism.** whole, I find that those who have studied the subject were people ready to help others. They may have been unbusinesslike, but they were not of the selfish, worldly type. It is too long here to enter into the question of the connection between ordinary “Spiritualism” and physical health—and especially the question of whether the study and practice of “Spiritualism,” tend to physical health or not.

“In fact, it is almost hopeless to discuss “Spiritualism” at all in a general way. It is like discussing Food Reform. The phrases have so many different meanings that, before we can discuss, we must define.

If “Spiritualism” means attention to the highest part of man, if it means communion with the highest influences, if it means the sensible development of hitherto undeveloped and atrophied senses, it is a good thing.

But the motive must be right : the motive must be the desire to help not only oneself but also others ; the motive must not be sheer curiosity.

Those who wish to know more about "Spiritualism," or Occultism, or whatever it be called, should write to the Secretaries of the Societies that meet in our Restaurant and Salons.

If the motive of the "Spiritualists" is wrong, or if there is mental and physical ill-health and inefficiency, there may be danger ; but, granted a good foundation of physical health, and a keeping in touch with the world as it is, I see no danger in the highest kinds of "Spiritualism." Perhaps the chief advocate of this type of "Spiritualism" is Rudolf Steiner, whose work, "The Way of Initiation," is on sale at the Restaurant in Chandos Street.

### (81) MÜLLER'S SYSTEM

*I have been studying Müller's "System of Exercises and Health." It has helped many people. What do you think of it?—A. M. J.*

(81) Müller's  
System.

I think of it just as I think of most other "Systems" (except the spring-grip dumb-bell system, with which I have scarcely any sympathy). I think that it contains one or two excellent suggestions, but that, by itself, it is far from complete, and that the self-satisfaction, which is the tone of the book, is unwarranted. The exercises are, for the most part, too grim and serious ; they are too "regular," and would tend to make a slave of a person who tries them ; they are rather too exacting for many feeble people, and they lay no adequate stress on the supreme importance of diet and mental helps, in contrast to physical movements.

But the advice with regard to the bath, though far too elaborate for ordinary people, is very good, in so far as it suggests the light and air bath for the whole skin, and Self-massage also. In fact, in respect of the bath treatment,



a great deal of Müller's advice is quite admirable. His general exercises do not strike me as being either original or advisable except under supervision, and in the case of fairly strong people.

[See also No. 76.]

## (82) DOMESTIC SLAVERY

*Please keep my name private, and simply answer me through "Healthward Ho!" What would you suggest that I do? I send you a description of my ordinary day.—L. C. D.*

(82) Domestic  
Slavery.

There follows a three-page letter; but I will not trouble to describe what the day is. It is the day of so many people. But what I suggested to the writer was that he should practise certain things which will not make him conspicuous. His letter showed that his chief ambition was not to be noticed; though there were signs that on occasions he could put down his foot and be firm.

Among the helps that I suggested were deep and full Breathing. Self-suggestion of different kinds, Stretching (to counteract the excessive sitting during the day), Muscular Relaxing, and a few other Exercises; all these to be done in private.

Then, if possible, there were to be walks up a hill which was near. For the walk to the top of a hill has a wonderful effect upon the health, and upon the mental outlook, if one waits and rests at the top of the hill.

Then there was a less hasty mastication; better arrangements as to the times for drinking; some avoidances—for example, of pudding at the same meal as vegetables and bread; and some substitutions, especially of proper Proteid bases like "Emprote," instead of so much meat; and some absolute firmness as to certain things which were to be insisted on without compromise.

But I did not advise the enquirer to "give up meat and eat the rest." That would have been madness.

## TWENTY-SECOND SERIES.

(83) THE INSURANCE BILL

*What do you think about Lloyd George's Insurance Bill? Both Liberals and Conservatives seemed at first to agree that it is splendid. Is it a "Healthward" reform or not?—S. T.*

(83) The  
Insurance  
Bill.

I think it is the most retrograde movement of the century. It makes all, especially the healthy, pay doctors, not for preventing any and every form of illness by advising sensible practices in Deep and Full Breathing, Rational exercise, Thought-control, etc., but for "doctoring" them up when they are already too ill to work. The Bill makes the healthy pay for what they will not get, and will not want. The Bill puts a premium on illness, and it puts a premium on careless living. It seems to me on a par with the usual teaching about Vaccination and Drugs, of which the moral is: "Do not bother in the least how you live, what you eat or drink, how you breathe, how you think, but to prevent smallpox have something injected into you (and never mind the after-effects); and to cure any ailment take drugs."

I believe that one month's national subscriptions (which will be compulsory, according to the Bill, alike from Employers and Employées), would pay for the issue of several practical pamphlets on real health, and on the different simple and cheap ways of preventing illness. The United States issue a series of Bulletins which are provided free to applicants. The Government publications have only lately dealt with real health, but they show what can be done by the Nation for the citizens. In England, so far as I know, absolutely nothing of the kind is attempted by Government.

Among the Pamphlets might be some on Breathing, Physical Exercises, Cleanliness, Cheap and Cleansing Foods and Recipes; and there might be one or two remedial leaflets on Constipation, etc.

If the masses were educated by such pamphlets—not extreme, nor elaborate, but sensible and simple—we should be more than half-way towards the prevention of strikes.



I have seen many explanations of the causes of strikes, but, at present, not any which got to the roots of the matter, one of the roots being that people do not know how to get and keep health and to do their utmost to make certain simple economies in their way of living.

## (84) LESSONS FROM OTHER NATIONS

*Will you not collect and publish Health Lessons from other Nations? The English are a very self-satisfied people. Some will never learn anything. But there are growing numbers of people who want to learn all they can. A most useful series of articles would be, if you took the different countries and mentioned the Health-practices in which they are ahead of us.—S. W.*

(84) Lessons  
from other  
Nations.

This is a very good idea indeed, and I will try to get it done. Of course, it would have to be illustrated very largely by actual concrete instances, and confirmed by statistics.

The articles would point out Germany's many excellent qualities—the industry, the economy, the discipline and order, and the health of her subjects. The Nature-Cure movement in its two great divisions, North and South, would be emphasised. The teaching about Nature Cure has been made popular among the German peasants, who are far ahead of our people in their use of fresh air, simple water-treatments, etc. ; though, of course, in cities we find many of the laws of health ignored by individuals in Germany.

France can teach us such items as the value of dressing well, of vivacity, and enthusiasm. Again, wherever we go in France, we notice the use of the light breakfast, and of vegetable soups ; and the enjoyment of outdoor meals.

Some readers of "Healthward Ho!" are apparently horrified at the mention of alcohol, but one cannot help contrasting the Frenchmen, who take perhaps two hours sipping their one glass of liqueur, and the Englishmen, who, in that time, will consume half a dozen drinks (if they can afford them) ; the Frenchmen enjoy their one drink just as much as the Englishmen enjoy their half-dozen.

(85) WRITER'S CRAMP

*I have tried many so-called cures for this complaint, which is a very serious complaint for me, because my living depends largely upon my writing. What would you suggest? I have tried one or two kinds of Developers with no good effect.—W. H. M.*

**(85) Writer's Cramp.**

You must not expect any good effects from the ordinary Developer ; in your case it encourages just what you want to get rid of—namely, the gripping habit. You ought, rather, to stretch your hands, as you do when you press the fingers and palm of the hand against a wall, or against the fingers and palm of the other hand. If you must have an apparatus, our open Expander will help to keep the hands stretched and uncramped.

Meanwhile, use the left hand as much as you can for all sorts of things ; learn to write with it, practising for at least five minutes every day.

Above all, attend to your diet ; yours is almost certain to be an unwise one. I used to suffer from cramp before I changed my diet, but have had practically no return of cramp since.

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(86) SLEEPINESS

*I have an unaccountable feeling of sleepiness and heaviness at various times in the day. It cannot be due to my meals, because I live carefully ; and, besides, it comes on, not only immediately after meals, but at other times as well. Ought I to resist the feeling, or ought I to yield to it? I enclose an account of what I am eating and drinking now, and you will see that my diet is not to blame. It is strictly moderate.—St. C. S.*

**(86) Sleepiness.**

The diet is decidedly to blame. As compared with the diet of most people who have money to spare (or who think they have), it is " strictly moderate " ; but the meat-soup or Bovril, and the flesh-foods, and the excess of cereal and sugary foods, are all serious blunders in your case. For



example, at the midday meal, when you have two kinds of vegetables, why do you take bread, and also pudding as well—you, whose life is sedentary? How can you possibly use up all that stuff?

You must not think that the diet mistakes show themselves five minutes after you have taken the meal. The digestion begins in the mouth (or at least it should), then goes on in the stomach; then, later on, goes on for many hours in the intestines. The trouble may be in the intestines, in which case the sleepiness might not come till four hours after your meal.

For my own part, if (owing to the presence of guests, for example) I am obliged to have a two- or three-course lunch, I am inclined to feel heavy and sleepy afterwards. As to whether I shall resist or yield to the feeling, this depends on circumstances. If I have work to do, I resist, and perhaps take a cup of tea; if I have no work to do, I may get a little rest, after which I feel quite fresh again.

## (87) RULES FOR SKIPPING

*I see that a number of authorities recommend Skipping. In my room I have no space for skipping with a rope, but, from your books, I learn that a rope is not necessary; one can pretend there is a rope.*

**(87) Rules for Skipping.** *Would you give some general rules, and especially with regard to Breathing during the Skipping? Apparently the Swedish System (I do not know if it includes Skipping) makes the breathing go with and depend on the movement. Is that right?—L. C.*

As to rules for Skipping, I would suggest, first, short spells rather than a prolonged practice; a little at a time perhaps increased slightly day after day, will not produce fatigue.

There should be gradual increase, not only in the number of times, but also in the pace at which one skips, and the height to which one hops or jumps.

The position of the body is of great importance: the chin should be in, and the small of the back hollow.

With regard to the Breathing, I entirely disagree with the Swedish idea, as a general practice. I think the Breathing should be established as a definite rhythm and habit, and that during most movements, and during brain-work, this rhythm should be continued as far as possible. I am not speaking about special muscular feats, such as weight-lifting, but of ordinary exercises and brain-work. I think that the less we upset our rhythm of Breathing the better ; and I should be inclined to try to establish the rhythm of Breathing before the exercise is begun.

Last of all, it is generally well to throw the arms back, which brings the shoulders back, rather than so much skipping (as children generally do it) with the arms thrown forward. The tendency of the sedentary life is already to bring the shoulders too much forward ; we need exercise to bring them back.

[See also No. 41.]

#### TWENTY-THIRD SERIES.

### (88) LOW PROTEID DIET

*I have just read Upton Sinclair's attack upon Proteid (which he calls "Protein"). He attributes many evils to excess of Proteid ; and his idea of excess differs widely from other people's. He does not seem to distinguish between the living Proteid, and the dead waste-matter of flesh-foods which—unlike your "Emprote"—abound in Uric Acid. Will you tell us what you think of his views ?—H. C. P.*

I consider his views unsupported. He is not a scientist, and he has had a very short experience. To the best of my knowledge, he has never made a careful study, nor had it made for him, of blood, and urine, etc., without which study his statement altogether lacks authority. I will write, concisely, what I think at present on the matter of Proteid. I am quite prepared to alter my views when I get scientific evidence, rather than the hasty statements made by those who have experimented only for a few months.



1. At the start, meat-eaters who give up flesh-foods may need more Proteid, such as they get chiefly from "Emprote," not simply to build and repair the body, but also to stimulate the digestion; otherwise they are likely to say that they are breaking down. I am speaking now of meat-eaters under ordinary conditions, not of the very few who will go through a prolonged experiment under supervision.

2. We must distinguish between the curative diet and the permanent diet. Chittenden's experiments, if they prove anything, prove that in many cases a somewhat meagre curative diet may help. His subjects were, for the most part, meat-eaters. Probably they were laden with toxins, though, unfortunately, for some inconceivable reason, apparently no analysis (such as the Expert who works with me makes) was made to find out the various toxins with which the subjects were laden and the chromogens which they were eliminating. The meagre diet enabled these subjects to throw off many toxins, so that they felt better, fitter for work; with their cleaner bodies they found the work and exercise much less of a strain.

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But to conclude from this that the meagre diet is therefore best as a permanent diet for all mankind, was utterly unscientific. The dogma has done immense harm. I should like to have seen thorough analyses made during five years, and experiments made with men living under ordinary conditions. This would have produced results nearer to Science.

3. Then there is individuality, which the experiments and Upton Sinclair's law utterly ignore. It is almost as ridiculous to say that every one should use exactly so much Proteid and other elements, as to say that every one should read exactly so much information every day. It is only those who have studied the matter with an open mind, who can realise the vast differences between individuals, as to the amounts of Proteid needed daily.

4. Then there is the kind of Proteid. The Proteid from "Emprote" has different effects from the Proteid from nuts. The Proteid from "Emprote" is more quickly and thoroughly digested, and serves as a tonic (which, so

far as I can judge, is without reaction). The Proteid from nuts is slowly digested: it requires a good deal of time and energy to digest it.

I shall write about this subject further. Here it is sufficient to say that Upton Sinclair's views are not to be accepted as Science.

[See also Nos. 12, 68, 72, 93, and 124.]

## (89) TURKISH BATHS

*What do you think of the Turkish Bath for most people? What form should it take? Do you think the ordinary cabinet bath is good?—S. W.*

**(89) Turkish Baths.** The Turkish Bath, in a good establishment, frees the skin, which too often is clogged, and relieves the kidneys of the extra work which is often thrown upon them by people who feed unscientifically and get very little exercise.

Then the Massage afterwards helps, especially if there is a skilful masseur—who, if one watches him sensibly, can give useful hints as to Self-massage.

Then the rest afterwards helps; and, generally, the leisureliness of the process.

In every Turkish Bath, in the hot room in particular, should be written the words: "Do not hurry; be leisurely; keep quiet."

And I think there should also be written the words, "Sip cool or cold water." For that helps the perspiration, and prevents congestion and discomfort.

The ordinary Turkish Bath, however, is rather too hot for the head. It is a good plan to have a small towel dipped in cold water put round the forehead.

But better is a Turkish Bath in fresh air, in a cabinet in which the air is not polluted by fumes from gas or a lamp. Perhaps the best Turkish Bath is the one with electric light and heat. It is far the most convenient; far the cleanest; and far the best for the heart. It costs more at the start, but eventually it gives ever so much the most satisfactory results.



What is needed now is a Company that will send a representative to visit the individual house, and give an estimate for a special Electric light-and-heat-bath adapted to the requirements of that house.

Those, however, who cannot afford this bath, can take an ordinary bath with a flat bottom and put an old stool or chair in it ; put in the bath boiling water, with a can at hand to replenish it, or a kettle on the fire, and perhaps with hot bricks in the water, and, just outside the bath, a foot-pan of hot water. Then they can put their feet in the foot-pan as they sit on the chair, and can have themselves covered with a large blanket.

But, before they begin the bath, they should have near them, within their reach, a glass of water for sipping ; and they should get everything ready for a good cool wash and rubbing afterwards ; and they should be sure that the room is well ventilated (but not chilly or draughty).

After the bath there should be a thorough cleansing with soap and warm water, and then the application of cold water (not necessarily as a violent shock) ; then a thorough rubbing, with Self-massage and brushing.

Then should come the rest, with light, pleasant reading.

Against this sort of Turkish Bath, provided that the heart is fairly strong, I know of no objection. It would do people far more good than the ordinary recreations—cinematograph shows and so forth.

## (90) SUGGESTION BY OTHERS—IS IT GOOD ?

*I have known one or two cases in which people were treated for bad habits by someone who made them passive, and then told them that they were masters of the bad habit ;*  
 (90) Suggestion *but the good effects, which were striking during*  
 by others— *the first few weeks, very soon passed off. The*  
 Is it Good ? *patients are now as bad as they ever were—in*  
*fact, worse than they were, because they have gone one step*  
*further towards losing faith in themselves and in the possibility*  
*of cure.—E. V.*

I have known such cases myself ; and have also known of some successes, it is true. A man was the victim of the cigarette habit. He went to an American exponent of Suggestion, who sent him to sleep (I think with a bright light held in front of his eyes), and then told him that he would not smoke cigarettes again ; that, if he did try, he would be sick. This effected a permanent cure. But in other cases a similar treatment effected a cure only for a short while, just as " E. V." has described.

The mistake is that the patients were not told how to carry on the Suggestions by themselves and for themselves.

It is exactly like the relationship between Massage and Self-Massage. People go to a masseur or masseuse, and are treated, and may feel better for a time ; but hardly ever do they learn to perform any part of the Massage for themselves. If they noted the movements, and, as far as is feasible, imitated these, they would not get quite such good results from one point of view, but they would get better results from another : they would be more independent.

I am not speaking against Massage by others, nor against Suggestion by others, for often people need the help of another at the start. Such is the principle underlying the use of the best kind of Priests in religion, of the best kind of Doctors in healing, of the best kind of Teachers in education. But, eventually, the test is the power of the patient to do things for himself.

Suppose, however, that the person gets a very little of this power to do the Self-suggestion effectively, can any advice be given ?

There can be an exchange. Those who cannot easily cure themselves by Self-suggestion, can exchange Suggestions with another. The benefit which they are getting they can repay by Suggestions of health, etc., for someone else. Thus the person with the cigarette habit may be cured by the expert, but whether he finds he can keep up the cure for himself or not, he should certainly make similar Suggestions for others. It is one of the most important and undeniable spiritual laws that, if a man tries to keep to himself what he has received, he loses, eventually, even more than he has gained.

[See also No. 6.]



## TWENTY-FOURTH SERIES.

(91) FOOD REFORM—WAS IT A FAILURE?

Dear Mr. Miles,

*I may as well give you my history in brief.*

**(91) Food Reform—Was it a Failure?** *For many years I was treated by doctors ; I have had one or two operations ; I took quantities of medicines of different kinds ; I had various other treatments ; but they seemed to do me no good. My last treatment before I tried your diet was to have baths at a famous watering-place. They had no effect upon me ; they did not even depress me !*

*Then, a few months ago, I consulted you ; you pointed to serious mistakes in my diet, and you mapped out for me a stricter diet, which you altered from time to time according to my reports.*

*I now feel weak and depressed ; my circulation is not good ; I am slightly constipated (though this is partly because I do not get any vegetables, etc., such as you suggested) ; and I am very thin. Has not your diet proved a failure ? The doctor tells me I need strengthening food—plenty of meat, etc.—and that this diet of yours has been starving me.*

This is a very interesting case. The conclusion of the doctor when he saw the above-mentioned signs was that the diet was wrong. He did not examine the blood, the urine, etc. ; he simply took the patient's word for it, that he was weak, etc. ; and he held the pernicious notion that meat is the only strengthening food.

However, I induced the Health Pupil to have the three-fold examination made by the Expert who works with me, and the result pointed to the fact that my diet had been a good one. The old poisons which had been in the tissues for years, and had been driven back and increased from time to time by many of the drugs, were now beginning to come out. The Expert was able to prove this conclusively from the specimens ; and he agreed with me that a continuance of this diet, with one or two slight modifications, to which the analysis had pointed, would eventually clear the system of its poisons ; in fact, he regarded those symptoms as symptoms of a cure being effected. They

were just the symptoms which should have been produced when these poisons were passing from the tissues into the blood-stream, on their way out of the body.

I have had many similar cases. Sometimes, of course, the purer diet produces its good effects almost immediately ; but sometimes, when for many years the system has been loaded with poisons, either these poisons must come out, or else they must stay in and eventually kill the person ; and again and again I have found that the unpleasant symptoms are the proofs of a cure going on.

After a time, when the poisons have been eliminated from the system, there comes a period of delightful and lasting health and vigour and happiness.

People will ask how they are to know whether these symptoms are due to the diet being right, or to the diet being wrong. For a wrong diet might produce similar symptoms.

The answer is that the threefold examination tells without fail. That is why, in all difficult cases, I would much prefer to have this method applied. I will send to anyone who cares to hear more about it a free leaflet about this strictly scientific system. It involves an enormous amount of time and trouble on the part of the Expert and myself, but the results make the labour well worth while.

Thus, for example, a case of prolonged sciatica is completely cured, when the guess-work methods adopted for years beforehand had altogether failed.

[See also Nos. 3, 24, 44, 52 and 74.]

## (92) CONSTIPATION AND WHOLEMEAL BREAD

*I have been cured of Constipation by ——'s Wholemeal Bread, but I have now what I had never before, a feeling of great discomfort after all meals of which this bread forms part. There is decided fermentation. Do you think this is due to the bread? I have no wish to become constipated again.—*

L. P.



I have published a Sixpenny Booklet on the subject of Constipation. It gives a great variety of remedies. In this book I warn people against coarse, spiky, irritating wholemeal bread, like that which the lady mentioned. I would rather not give the name of this bread. It serves as an irritating aperient, and I cannot too strongly condemn its use for most people. At first the constipated are pleased with it, not understanding how fatal it is in its final results.

That is the difficulty of curing Constipation : people do not realise what is going on. If they had a horse which would not go, and someone said he would make it go, and if they saw it going, they would say that the man was successful. But, if they found out that he was simply applying a spur to the horse, and that the horse went because the spur goaded it on, they would at once regard the man as a fraud.

Yet this coarse wholemeal bread is doing exactly the same within them. Its spiky particles are spurring on the delicate coatings of their inside by a terrible system of laceration ; and, though the contents are forced through the digestive and excretive organs, these contents are, to a great degree, unused by the body, and the irritation—as proved by the mucus—is injuring the organs, perhaps for years to come.

For my own part, I would rather undertake to cure a case of Constipation due to drugs than a case of Constipation due to such irritating wholemeal bread, which eventually has failed to spur on the worn-out organs.

I am not here speaking of fine wholemeal bread, nor of best Standard bread, nor of such good breads as “ Hovis ” (which contains the germ of the wheat without the irritant particles) ; I am speaking of coarse wholemeal, which, unfortunately, is too often sold in shops.

What I would suggest is that readers should buy a really good wholemeal flour, or standard flour (for instance, Reynolds’ finest wholemeal flour), and use our Proteid Bread Mixture for making bread easily in their own homes. Then, unless they prefer to send to a shop for Hovis, they will be sure that they are getting a non-irritant flour, clean, with all the good of the flour in it. They will find this bread highly nourishing, of good consistency, and keeping well for many days.

(93) LOW PROTEID DIET (continued)

In No. 88 I tried to deal with the question of Low Proteid.

**(93) Low Proteid Diet (continued).** I pointed out that more Proteid is needed by meat-eaters, as a rule, when they begin to change their diet, because less Proteid is digested at first.

Secondly, that the Low Proteid Diet may be better as a curative diet in some cases ; though this does not prove that it is better as a permanent diet in all cases !

Thirdly, that Individuality is an important factor, some people requiring far more Proteid than others.

Fourthly, that there are different kinds of Proteid, some being more easily and rapidly digested than others.

Since I wrote that answer, I have read a letter sent to a Paper, from Dr. Haddon, who says that no one need be afraid of taking too little Proteid. Experience proves the exact reverse. Doctors have collected many instances where people have broken down from deficiency of Proteid, their urea falling dangerously low.

I promised to write a little more on this subject.

5. The best way of telling whether the Proteid is deficient is a threefold examination (of the blood, etc.), such as is made by the Expert who works with me in my more difficult cases.

The method will show whether there is need, not only of more Proteid, but also of better balance in the diet. If certain natural "salts" are deficient—for instance, lime, or iron, or potash—then there may be great trouble.

The method will also show whether other elements are deficient or not.

6. Much depends on Mastication ; but very few people will take the trouble to masticate foods thoroughly. Needless to say, when food is thoroughly masticated, a much smaller quantity of it is sufficient, because more of the food is used by the body and less waste and poison are generated ; so it is quite possible that, by thorough mastication, the amount of Proteid may be reduced to less than



half. But it does not follow that the smaller amount of Proteid will be sufficient for those who eat at the ordinary pace.

[See also Nos. 12, 41, 68, 72, 88, and 124.]

#### TWENTY-FIFTH SERIES.

### (94) INORGANIC (MINERAL) SALTS

*Do you believe in the use of Inorganic Salts, and especially of table salt, phosphorus medicines, bi-carbonate of soda, etc.?*

*I have heard it said that they are altogether wrong, because the human body cannot assimilate them, and, therefore, they are of no use, but merely throw work upon the system, which has to get rid of them.—D. A. J.*

The ordinary heavy doses of inorganic mineral salts are inadvisable. Exactly what they do, one does not know; but, recently, I had a case of anæmia. A lady had been taking quantities of iron in heavy doses, and the Expert who works with me, without knowing about these doses, pronounced that her blood had almost less iron in it than any blood he had ever examined. The iron, he afterwards told me, had upset the lady's digestion, and tended to make her constipated. Such iron would be of no use at all.

It is not always an objection to a drug that the system does not assimilate it. Here, for instance, before me is an advertisement of an oil which acts as an aperient. It states that many aperients start indigestion, etc., and that most aperients either irritate the bowel-walls or cause harmful chemical or other changes. The special claim of this aperient is stated as follows:—"It has been proved that none of it is absorbed or enters the body, but that it passes out again unchanged, after relaxing the bowels. It acts by preventing the contents of the lower bowel from becoming hard or solid, and in aiding their natural passage. It acts without any trouble or inconvenience; it cannot do any harm, as it is not absorbed."

Here is an argument exactly opposite to the argument of those who object to inorganic salts. If anything can

rid the body of its poisons, we need not demand that this thing shall be assimilated by the body, if only the poison be neutralised. Why on earth *should* the body assimilate the neutralising agent? The claim of those who advocate drugs should not be that the drugs in heavy doses are assimilated, but rather that they help the system to get rid of poisons, and so forth.

Later on I shall speak of an entirely different view of drugs—namely, their use in Fine Solutions. Here we do not want theories of extremists—we want results, as proved by thorough examinations. Thus, for example, if the blood is deficient in lime, and the system is suffering from an excess of oxalic acid, and then a certain fine solution of lime (or calcium) be taken, the theory of the extremist, who says that this lime is of no use, does not interest me, when the Expert, who works with me, shows me, under the microscope, definite changes in the blood—definite coagulation and formation of fibrin.

[See also Nos. 25 and 78.]

### (95) CAN CHARACTER CHANGE ?

*I should like to know whether you think that Character can change. I have been told that it cannot do so ; that it is like trying to change a flower by transplanting it*  
 (95) Can Char-*from a wild wood into a garden. The old*  
 acter Change ? *state will come back when the "educating"*  
*influence is removed ?—M. G.*

One can take two examples: the habit of Rushing, and the habit of Cowardice. In certain cases, they can be changed completely. The habit of rushing can be changed in several ways, and by several means—for example, by a less stimulating diet. Thus Flesh-foods make the heart beat far too frequently. A quieter and more soothing environment may tend to cure the fault of rushing. And the fault may also be cured by practice in small items—the practice of leisurely writing, leisurely speaking, leisurely eating, leisurely reading, leisurely walking, and so forth. And, generally, the habit can be cured by Expression; the word "Expression" I here use in its widest sense. With



the habit of rushing there goes a certain type of breathing. The practice of deep and full breathing, and the practice of relaxing the muscles, may help to cure the rushing habit.

As to Cowardice, in some cases it has certainly been the result of a wrong diet ; in other cases, the result of the wrong way of breathing ; or of a wrong position of the body ; and in other cases the result of a wrong view of life. It has been cured by better diet, better positions and expression, better breathing, and a more philosophic and true view of the relation of the human being to other people and to circumstances.

As to diet, and the changes it can produce, the actor Kean said that he chose his diet according to the part that he had to play ; finding that some diets tended to make him feel in a certain mood.

## (96) WHAT PAPERS ON BUSINESS, PSYCHIC MATTERS, AND FOOD ?

In answer to many requests for lists of Papers that I can recommend, I have decided to suggest a few, and a complementary list will be given from time to time in future Numbers of the Magazine.

**(98) What Papers on Business, Psychic Matters, and Food.** As to business, two Papers with an excellent tone, and with thoroughly sound advice on business and a large number of other important matters, are " The Young Man " and " The Young Woman." They can be thoroughly recommended. They contain excellent biographical articles, and wonderfully well-selected quotations, and have many very valuable features. The Review Column is always reliable.

As to Psychic Papers, personally we take in " Light " and the " Occult Review." " Light " has capital quotations, and is worth getting for this alone. It is a Paper that all people should read who are interested in psychic and occult matters. The " Occult Review " is excellently printed and got up. It contains generally at least one exceptionally good article. It is always worth buying. It has a useful list of books on occult subjects.

As to Food Reform Papers, "The Vegetarian" deals with Food Reform in general, and with the progress of the vegetarian movement in particular. It has increased in its interest, and advanced most decidedly during the past few years. "The Vegetarian Messenger" contains a useful set of answers to important questions; it contains also some first-rate foreign notes as to health-movements and reforms on the Continent. The "Herald of Health" gives the strictest and severest of régimes, especially as to what to avoid. It is a Paper that everyone should study. It is not necessary to agree with the whole of it. The merit of it is that it makes one think along new lines, even if one cannot go the whole way and live exactly as Mrs. Wallace suggests. "The Herald of the Golden Age" emphasises the humane aspect of Food Reform in particular. "The Open Road" includes, besides diet, articles of philosophy. These articles, again, open the mind along new paths. "The Healthy Life," the latest of the health papers, is a capital little publication. It advocates the use of uncooked foods in particular, though not in any dogmatic or extreme way, but rather as that towards which Food Reform is most likely to tend.

#### TWENTY-SIXTH SERIES.

### (97) WHAT IS WRONG WITH THE DIET?

*I cannot understand why it is that I do not get on better. I have been a Food Reformer for some years, and, in fact, I do not intend to touch meat again. Yet I am*

**(97) What is Wrong with the Diet?** *not well. Here is my daily diet. Can you tell me what is wrong? For Breakfast, I have arrowroot, brown bread, and fruit (fresh or stewed), and sometimes eggs. For Lunch, I have brown bread and tomatoes, fruit (fresh or stewed), and sometimes potatoes as a first course. For my evening meal, I have rice or sago or macaroni, brown bread and butter, and fruit as before.—*

E. L. V. S.

This is a most bulky diet, and I am not at all surprised at the bad result of it. The excessive amount of starch and sugar is almost sure to produce over acidity eventually. We could almost tell, beforehand, what this person's blood would look like under the microscope. And there is not



likely to be enough Proteid assimilated. I am amazed at the obstinacy of those Food Reformers who insist that most starchy foods are the best ; whereas the recent examinations made by the Expert who works with me, show that the gluten of wheat and other cereal foods is often, to a great extent, undigested, while the starchy food ferments, and the fibrous parts cause irritation ! In this particular case, I ascertained that the bread used was a coarse whole-meal ; the irritation was marked by the mucus. This is the sort of diet that brings Food Reform into disrepute, producing the pimply-faced people who used to be the unfortunate examples of Food Reform. Merely to avoid meat, as this person does, is of comparatively little use, unless a well-balanced Non-Flesh Food Diet be substituted.

### (98) SKIN TREATMENT

*I think if you could help to bring the system of Skin Treatment, advocated by Müller, into more notice, it would be an advantage to the public health.—A. B.*

**(98) Skin Treatment.** Long before Müller published his book, I have done my best, from time to time, to urge people to practise a sensible exposure of the skin to the light and air, as well as sensible washing, and to advocate that, during the exposure, skin-massage be carried out, partly, perhaps, with a long-handled brush, but generally with the hands, which can rub, slap, pinch, and otherwise help the circulation at the surface of the body, at the same time giving good exercise to the muscles of the hands and arms. I offer most of my Health-Pupils advice with regard to this not too elaborate and not too tiring skin-treatment.

I find that most people will not go in for so elaborate a plan as Müller's ; and indeed such a plan is not appropriate for all cases. For example, if a person's system is laden with toxins or poisons, and if that person has not much vitality (as shown by an examination of the blood), massage may force the poisons out of the tissues too quickly ; and, if it is going to be severe and frequent massage, it is quite the wrong thing. The system needs all its energies for the cure, and should rest as much as possible.

[See also Nos. 48 and 51.]

(99) OXALIC ACID

*In one of your letters to me you tell me that probably my chief trouble is excess of oxalic acid. Why is it that no Doctor has told me about this? I cannot find any mention of it in Dr. Haig's work on Uric Acid. I do not know what oxalic acid means. Have you got any actual evidence that it is a real evil and a common evil?—F. D.*

The Expert who makes the Threefold Examination for me is able to prove conclusively the excess of oxalic acid in the system of many people. I will not enter into details here. It is enough to say that we have found this to be one of the commonest troubles, and one of the least recognised. The right treatment will enable a patient to get rid of large quantities of oxalic acid, which is a deadly poison to the system. A thick sediment of calcium oxalate is often to be found in the urine in such cases while the cure is going on; and this output cannot possibly be due to a mistake in the present; it is due to old mistakes in the past, as is proved by the form in which the calcium oxalate is found. For example, it may be colloidal, and not made recently.

(100) GIVING IDEAS AWAY

*What is your opinion about giving ideas away? For instance, in your Physical Booklet you describe your System, and enable other Physical Schools to adopt your principles. Is not this a mistake? Will you not find yourself cut out soon by those who adopt your inventions and advertise them more extensively?—L. C. H.*

In the sphere of diet, I have already had abundant evidence of this. Several Firms are imitating our products, one by one. One Firm has copied, with very few changes, the wording about our Proteid Food, "Emprote." Eventually these Firms will not profit by the borrowing. But there is a far higher law than the apparent one to which the correspondent alludes; it is the Law of Return with Added Force: it is a mathematical law, and is true of all



thought, and of all information given, and of all service. Whatever we give, we get back with increase. I cannot recall any useful idea that I have given away, without getting back something better, almost immediately afterwards.

It is in a similar way that we learn best by teaching others. There is this advantage, too, that we have to be clear in order to teach ; and, as we get our ideas clearer and clearer, new ideas suggest themselves as the natural outcome.

Then, again, the spirit of giving ideas attracts and arouses the same tendency in others. It is true that there are people who seem to be always absorbing ideas, and never giving them ; but they are the exception. Those who give in the right spirit make others give to them.

I had a most interesting talk with our chef, Mr. J. F. Blatch, on this subject. He has found it the best policy to give away some of his ideas. In my books about food and cookery, for instance, he is giving away some of his best recipes. We have published some of our easiest and simplest recipes in several of our little booklets. He is not afraid of competition.

I have published a booklet of Cures for Constipation. It will give away many of my most useful methods of cure ; but I am certain that, by giving them away, I shall learn eventually more than I have taught.

#### TWENTY-SEVENTH SERIES.

### (101) WHAT ARE STARCHY FOODS ?

I must apologise for my delay in not answering certain questions sent to the Bureau. I still have  
 (101) What are a large number of questions in hand ; these  
       Starchy will be answered in rotation in "Healthward  
       Foods ? Ho ! "

*I often hear of this or that treatment which condemns starchy and sugary foods. For instance, there is the Salisbury treatment ; and I read an article in the " London Magazine," which seemed to identify starch with the devil.*

*It would be useful if you told us what were the chief starchy foods.—A. J.*

Starchy and sugary foods are the commonest of all: you can scarcely escape them wherever you go throughout England or America! Here is a list which may be useful, though it does not follow that all these forms of starch and sugar are harmful; it just depends upon the individual case. A threefold examination will show at once which cases should be most careful with regard to certain forms or most forms of starch and sugar. These are not only diabetic cases; they also include some cases, for example, of sciatica.

Ordinary bread (whether white, standard, or wholemeal), ordinary biscuits, rice, tapioca, sago, etc., macaroni and spaghetti, most puddings, all porridges and mushes, cakes and pastries, potatoes, carrots, and other root-vegetables, stewed fruits (if prepared with sugar), bananas, chestnuts, dried fruits (the sugar of these is not so irritating as white or brown sugar, being more natural), jam and marmalade and honey, sweets, and, of course, sugar itself, and the various starchy flours—as cornflour, white flour, etc.

## (102) HOW AVOID FEELING EMPTY?

*In your advice to me you recommend me to cut down my starchy and sugary foods as much as possible; but I find it extremely difficult to do this; not only does it*  
**(102) How avoid** *annoy all the people that I have meals with,*  
**Feeling Empty?** *but it also seems to take away from me all the foods that I can "fill up" with. I do not want to have too much Proteid, yet I do not want to feel hungry and empty.—A. V.*

The strictest rule in your case—it is not a general rule for everyone—is to avoid starchy and sugary foods almost altogether, and to put nothing in their place for a time, till the system is clear, and the proper balance of elements restored. When once you understand how the starchy and sugary foods may cause fermentation, and how fermentation may cause a feeling of even ravenous hunger,



which is quite distinct from real, genuine hunger, you begin to realise why starchy and sugary foods have to be given up for a time almost altogether, in certain extreme cases.

But this is too severe a rule for most people ; they will insist on " filling up." I would suggest to those for whom starchy and sugary foods are unadvisable, that they " fill up," not with starchy or sugary foods, but rather with raw salad materials, including celery (but not, I think, with tomatoes), and with green vegetables (cooked conservatively, preferably in an Empress Double Pan Cooker).

As to the common plan of " filling up " with fruit, in cold weather I do not think it is advisable : it is likely to tend eventually to over-acidity, particularly when the fruit is in the form of syrupy stewed fruit.

Oil is another means of " filling up." Most people do not care to take it after meals, by itself ; but it is an admirable cure, in many cases, for a number of troubles. Our own Nut Oil is generally agreed to be the easiest to drink after a meal.

Then there is thorough mastication ; the more one masticates, the less bulk one needs, and the less fermentation there is ; therefore, the less ravening hunger there is.

And mastication is encouraged by dry and crisp foods.

The worst foods with which to " fill up " are the pappy and sloppy and sugary porridges and puddings, that are usually offered alike to meat-eaters and non-meat-eaters.

### (103) IS HOCKEY A GOOD GAME ?

*What about Hockey ? Is it a good game for girls ? Discussions have been going on in the Papers, and I should like to know your opinion.*—L. H.

**(103) Is Hockey a Good Game ?** Provided that the heart is strong, Hockey is a very good game for girls, and, of course, for boys and men, under certain conditions.

First of all, the game should be prepared for by practice, especially in deep and full breathing.

Secondly, the game should not be played too soon after heavy meals, particularly if these meals are eaten hastily, as they generally are at school and at home.

Thirdly, the length of the game should not be too long. In America, girls are examined before they are allowed to play games; and the games and Physical Culture are modified according to the doctor's report. It is, of course, difficult to classify players, because those who are strong and enduring are not always skilful and successful; there is the danger of the skilful player with small power of endurance having to play in too hard a game.

Then, Hockey should be supplemented by other exercises, and by Physical Culture, and by hobbies. Hockey is far from being complete physical education.

Last, but not least, it should be played in the right spirit, the idea being to improve one's own standard, and to play for one's side, not selfishly, but, in general, to "play the game."

### (104) IS ABSTINENCE FROM PURE PROTEID A GOOD CURE?

*A friend of mine is just back from a Health Establishment; she went there chiefly for rest; she was told that she must avoid (104) Is Absti- Proteid; please explain to me why. I can nence from Pure quite well understand why she should avoid Proteid a flesh-foods; in fact, she has already found Good Cure? that they did not suit her—for instance, they made her constipated; but if Proteid, as you write, builds and repairs the body, helps the digestion, serves as a general tonic to the system, and so forth, why should it be forbidden? I may tell you that, after her treatment at this Establishment, my friend felt thoroughly run down and weak. Curiously enough, she did not suffer from constipation after she had left off meat until she went to this Establishment, and now it has become a difficulty with her.—V. D.*

As to why pure Proteid should be cut off, I can suggest no answer whatsoever, except that the people at the Establishment must have been cranks, who knew nothing



whatsoever about a proper examination of individuals. I have had a similar case, where someone who had been to an Establishment came back with a very low urea, and in shockingly weak condition.

I have had experiences in my own case, and in the case of hundreds of Health Pupils, which prove to me that, generally, a diet with sufficient pure and easily digested Proteid and very little of anything else, but with pure water in some form or other (partly in the form of salads), is the very best kind of cure. Dr. Robert Hutchison, the most impartial of food experts, bears out this idea as to the importance of Proteid ; though, of course, different people require widely different amounts.

The analytical Expert who works with me in my more difficult cases gives me a further reason why Proteid is important ; it gives rise to an element which tends to counteract Uric Acid. There is no need to enter into technical details here ; but the fact is one of enormous importance.

Then, again, those who have enough Proteid, in an easily digested form, require less bulk in their food ; they give their body less unnecessary work, and, especially, less work in dealing with starch.

Above all, however, the right amount of Proteid serves as a stimulus to the body, supplying it with energy to deal with the process of cure.

[See also Nos. 11, 68, 88, and 93.]

### (105) DOES NOT THE THREEFOLD EXAMINATION MAKE PEOPLE MORBID ?

*I have read your leaflet about the Threefold Examination which your Expert makes for you. Do not you think that this (105) Does not is morbid ? I have heard your Bureau called the Threefold the " Self-Enquiry Bureau."—C. H. D.*

Examination

Make People

Morbid ?

At first it might be thought that the Threefold Examination made people too fussy about themselves ; but the absolute reverse is the fact. People find out their exact state, precisely what their blood needs,

and what it does not need ; they are told what to take, and what not to take ; they are told the reasons why. They may need Potash, or they may not ; they may need Phosphorus, or they may not ; according to the analysis, they might be given, respectively, soup containing the juices of potatoes, or bran and raisin tea ; they may need Iron, or they may not ; if they did need it, they might be given spinach.

Thus they are relieved of anxiety by the almost mathematical knowledge of what is required.

They are relieved of further anxiety. Suppose that the cure rather depresses them, as it does sometimes, while the old poisons are circulating in the blood on their way out of the body, then they are told what is happening, and they understand that the treatment is the right one ; they are encouraged to persevere.

In fact, instead of having to think about themselves a great deal, they are relieved of this, for they intelligently realise what is going on within them, and they no longer feel anxious.

## (106) FOOD FOR CHILDREN AT SCHOOL

*What would you recommend for my children at school? They are at an ordinary school, and the master refuses to provide them with what you call Balanced*  
**(106) Food for Children at School.** *Non-Flesh dishes ; if they give up meat, they are left with the vegetables, which, as you say, are atrociously cooked, and deprived of their best part ; and bread-and-butter, the bread being either white or the coarsest kind of brown ; and indigestible puddings. Can you suggest anything? Must I leave them to have meat, which I know disagrees with them and makes them heavy, or else to starve on the non-nourishing, non-flesh foods ; or can I provide them with something extra, in a form which will not make them conspicuous?—A. P. T.*

It is a very hard problem. I should advise you, first of all, to write to the master, and give him a little evidence ; you might refer him to me. I could tell him of at least two schools that have tried my diet successfully.

In one school about half-a-dozen boys had this diet, and



they improved in every respect—in appearance, games, work, and general feelings. But, when they went home for their holidays, their family doctors displayed their ignorance by saying that growing children must have meat ; so the parents insisted on their having meat at home and at school, in spite of the successful experiment without it. The doctors brought forward not one shred of evidence, nor did they display a particle of interest in arriving at truth.

In the other school, however, there was no such interference ; almost the whole of a House of nearly fifty boys has lived for some time on the non-flesh foods with extraordinarily good results. Among other merits of this diet is the following : that the boys now never need Gregory Powder or other aperients ; they do not catch colds ; they are thoroughly well.

This is not haphazard “ Vegetarianism ” ; it is not a diet with masses of starch and sugar ; it is a diet of well-balanced non-flesh-foods.

The Proteid that is usually supplied by meat can be had from other sources. If the master will not provide eggs or cheese, then the boys can have sent to them our Proteid Training Biscuits, or Nut and Fruit Biscuits (General Sir R. S. Baden-Powell’s favourite), or our “ Supporto,” or our “ Emprote ” itself, which only needs to have hot water added, or the E. M. Popular Proteid. These things can be taken before the regular meals, and then the flesh-foods can be safely omitted ; or the boys can have some of our Foods, and very little flesh-food.

I shall deal with this subject again in a later Section.

[See also No. 74.]

#### TWENTY-EIGHTH SERIES.

### (107) “ ORGANICALLY SOUND ”

*My doctor tells me that there is nothing the matter with me. He says it is “ simply a matter of imagination,” as I am “ organically sound.” He tells me that I*  
 (107) “ **Organi-** *should not think about myself, but should go on*  
**cally Sound.**” *with my work as usual, and take a rich, nourish-*  
*ing diet. I have been taking a rich, nourishing*  
*diet for years ! Can you tell me whether the doctor is right*

*or wrong? My symptoms are, in the first place, pain, which sometimes rather takes the form of intense skin irritation. The doctor told me I could ignore this, as it was unimportant. My second symptom is worse: it is one of dread—dread of nothing in particular, except perhaps that I am going to die. Of course, the doctor said this was simply imagination, and I must not give way to it.—H. H.*

Pain is not really an evil. It is somewhat like the prick of conscience, and tells one that one has been making certain mistakes. Pain is a blessing if, for example, it leads one to discover the causes that have given rise to it, and then to remove these causes.

The dread is probably not merely a mental thing, but a physical, due to poisons or toxins in your tissues and in your blood. Naturally, when these circulate in the blood, they must affect the heart and the brain. I have treated many cases of mental symptoms—of unpleasant feelings—due to actual poisons in the body. When the poison has been removed by right diet, etc., then the mental symptoms have disappeared.

The mistake of the doctor was that he had not realised that there are other organs besides the heart, lungs, kidneys, stomach, liver, etc. I do not know how thorough his examination was, but I will assume that he examined you with respect to all these organs.

The blood may be called an organ also. It contains red corpuscles; and, if we consider the whole blood-stream as one organ, we shall realise how very few people are truly sound. If the contents of the blood-stream are over-acid, if there are spores and granular matter throughout the blood-stream, and if the walls are not as elastic as they should be, and if there are other undesirable symptoms, and if, for example, the red corpuscles are out of shape, and if other symptoms are to be found by one who has eyes to see, then you are just as organically sound as a nation would be if it had too few inhabitants, and if most of these were weak and unable to work. Your workers—your subjects, so to speak—are handicapped by poisons. Even your red corpuscles may be classed as organs.



The fact of it is that it is high time for doctors to examine the blood before they pronounce their opinion about a person. I suggested this to a doctor, and he gave me two very cogent reasons against it. The first was that he had never been trained to examine the blood ; the second was that he had not the time. He often had a row of patients waiting, and he could not afford half-an-hour for each case.

The Expert who works with me finds that half-an-hour is almost the minimum time required for the examination of one person's living and dying blood.

We need not discuss here whether you are organically sound. The doctor might reply that you were, and that you were only functionally unsound. But the main point is that you feel pain, and suffer from dread ; and I should not—without strong evidence—put either of these signs down to your imagination : they are realities, at least to *you* !

You will best realise your condition if you suppose that you had a little business with ten employées, and that all these employées were taking several different kinds of poison daily, and were living in foul air, and labouring under other unsatisfactory conditions. These employées might work their very hardest, but they could not do justice to the business. However, remove the poisons from them, give them fresh air, give them pure and nourishing food, and other favourable conditions, and you will get three times as much work out of them. You could class your business as organically sound, or organically unsound, just as you like, but it does not help you at all so long as your business is failing. Get at the root of the matter and find out what conditions are wrong.

The mistake of too many doctors is to let the patient be content with his or her state merely because it is supposed to be “organically sound” ; the mistake of too many doctors is to ignore the fact that the organs will not continue to be organically sound if they are constantly subjected to the poisons that now are in the blood-stream or the tissues.

(108) ALKALINE BLOOD

*On p. 181 of "Healthward Ho!" you write: "Keep your blood slightly alkaline." Would you kindly mention some alkaline foods and drinks?—R. A. T.*

**(108) Alkaline Food.** Among the alkaline foods and drinks are, especially, green vegetables cooked with their juices, or the juices of these vegetables alone; and green salads. There are various other alkaline foods, but the green foods are the easiest to remember.

Then there are certain chemicals that are alkaline—soda, potash, etc.; but the ordinary heavy doses of these chemicals are unadvisable. Chemicals need great care in the taking, and should not be taken indiscriminately. Table salt is alkaline also; this again is usually taken in the wrong quantities and in the wrong way.

But, as a matter of fact, the blood is kept in its proper state, not only by the taking of alkaline foods, but also by the avoidance of over-acid foods, such as excess of flesh-foods and meat-extracts, which may act as stimulants for a time, but certainly tend eventually in the direction of over-acidity. Sugar also tends to over-acidity (of a different sort).

(109) HEADACHE

*What is the best cure for headache? I suffer from it almost daily. I have tried drugs, but they only cure it for a short while; then back it comes again.—A. H. B.*

**(109) Headache.** There are different kinds of headache; there is no one remedy for them all; so the following hints can only be general.

One good plan is to stroke from above the eyes, starting from the eyebrows, very gently up the forehead and over the head and down to the back of the neck. If you notice people who have a headache, their tendency is to show wrinkles in their forehead. Try to remove these wrinkles by gentle stroking, etc.



The tendency is also to have lines down the forehead in the middle.

You can remove such lines by stroking the forehead from above the nose outwards in each direction.

Another cure is to send more blood to the feet, and thus relieve any blood-pressure on the brain. You can do this by exercise, or by the use of hot water baths (perhaps with a little mustard in them) for the feet.

Another way is to breathe deeply and fully—yet very gently and quietly ; for severe and strained breathing may make the headache worse.

But, of course, the radical cure is to get the diet right, and to take as little as possible of the over-acid foods.

### (110) MEDICINES

*What is your idea about drugs and medicines generally? I have heard that you sometimes recommend inorganic chemicals. I thought that the only good remedies were the natural ones. Is it not*  
(110) Medicines. *wrong to put inorganic chemicals into the body at all?—C. H.*

First of all, I am against drugs in heavy doses, as they are nearly always given by doctors ; and especially when these heavy doses consist of a number of different chemicals, not one of which may be needed by the individual ! Suppose, for instance, a person really needs lime in the blood, and a doctor simply says to the person, " You are run down ; you had better take a tonic," and gives a heavy dose of iron and phosphorus ; and suppose that the person does not need either iron or phosphorus (a thorough examination, made by the Expert who works with me, would reveal whether he does or not), then that person is being drugged in a hopeless way.

Secondly, I object to homœopathic remedies, not because fine doses are ineffective, but only when they are used in the same indiscriminate way. They are much more likely to be assimilated by the body than the heavy doses are. For instance, a certain solution of one chemical may increase

the number of red cells in the blood very considerably in a short time. Here, as in the first case, if the blood has the right number of cells already, then it is not this chemical that is required, and the fine solution of it will do much more harm than good.

And, thirdly, the natural "salts" of the plant world—for example, from various vegetables or herbs or fruits—may do harm if the wrong kinds are chosen. And here we have a much greater difficulty before us, because the "salts" are not found singly in the plant world. There is a good deal of potash in potatoes, but it is here found with other elements as well. Therefore it is very hard to give exactly the one thing that is needed if we try to give it from the plant world; and the plants are by no means unobjectionable. Thus, if a person is suffering from oxalic acid poisoning, that person may be positively harmed by tomatoes or by rhubarb.

So there is something to be said against any indiscriminate dosing, whether it be by heavy drugs, or by fine solutions, or even by "natural" foods (as the Expert who works with me has ably pointed out), or by extracts from them.

But, when the right doses are given, doses of the right grade of fineness, and when exactly the right medicines are chosen, then this kind of remedy is decidedly convenient; only there must be the thorough diagnosis first; otherwise the choice of drugs is pure guesswork.

The use of fine triturations and solutions is to be judged not by the theories of extremists, but by actual examinations at intervals. Here are two cases where a certain fine solution of a certain form of one chemical did its work effectively, when it was given in the inorganic form. In one case, within about six weeks the number of red cells in the blood was raised from 40 per cent. of what it should be to 80 per cent. In another case it was raised from 60 or 65 per cent. to 95 per cent. in four weeks.

Secondly, these fine solutions, besides being chosen most carefully according to the individual needs, must be taken in the right way. There is a special way of taking them which is right. The ordinary way is wrong.



Then they must be taken for the right time only. When once they have done their work, they must be dropped.

And, last of all, they should be taken with distilled water. People are too lazy to distil their own water, and boiled water is very different from distilled water. Distilled water can be bought. It is twice as effective in cleansing the body as ordinary water is.

[See also Nos. 78 and 94.]

#### TWENTY-NINTH SERIES.

### (III) CHILBLAINS

*Considering the prevalence of chilblains during the colder months, I am rather surprised that you have not yet dealt with the subject in your "Health and Counsel Bureau." My brother has long held the theory*  
(111) *Chilblains.* *that they are due to eating fruit in winter, for the reason that he used to be very much troubled by them ; but since he has given up eating any fruit in winter, he has not had the chilblains. Personally, I am more inclined to think that chilblains may be due to any acid condition of the blood—not only fruit acids—as I have recently met a man who has them very severely, and who never eats fruit ! He has, however, a tendency to rheumatism, and I think it probable that he takes too much meat and acid stimulants, besides not getting sufficient vegetable " salts."*

*Although I am not usually susceptible to chilblains, I have been troubled by them, more or less, all this winter. So I have had plenty of opportunities for studying them "in propria persona" ! And I have come to the conclusion that there are at least four factors in the causation of chilblains, viz. :*  
(1) *taking too much liquid ; (2) excess of fruit or other acids ; (3) too little exercise ; (4) exposure to cold.*

*In my search for the cause, or causes, of the chilblains, I am helped by contrasting my present with my past life (when I was free from them), and seeing in what ways they differ, and what new habits I have formed which may account for their presence.*

*The first difference which I recall is that, when I used to be the only member of the family who did not have chilblains, I was also the only one who did not drink anything at the midday meal, and who did not take soup—except on rare occasions. At the commencement of this winter I was doing both these things. (I think that one is very apt to continue taking in the winter the same quantity of liquid which one has been accustomed to take—and may require—in the summer. Because of the stimulating, and so, warming, properties of hot drinks, many people probably take even more liquid in winter, although they ought to require considerably less.)*

*(2) My summer allowance of fruit I likewise continued too long after the cold weather set in. When the chilblains first appeared, however, I discarded all fruit for some time, with the result that they did not reach a very aggravating stage, and soon disappeared.*

*But one Sunday, early in the New Year, the weather was very mild, and I was tempted to partake rather too liberally of a fruit-salad—despite the warning of your Expert, whose excellent article, “Fruitless Fruit” in “Healthward Ho!” I read with intense interest. A day or two after this, the weather turned colder, and I then experienced the most severe attack of chilblains I have ever had.*

*(3) I have not taken so much sharp exercise as usual this winter.*

*(4) Sitting or standing with a draught of cold air blowing on to one’s hands when they have previously become rather heated by walking or other exercise, etc., seems rather to start the chilblains or to cause them to become irritable.*

*I have looked in medical books for the cause of chilblains. but the only reason I could find given to account for them were—poorness of blood and defective circulation. Now this does not seem to give the causes; rather, it partly describes the condition, when the chilblains are present. The question is: What causes this condition?*

*Taking the four factors which I have just enumerated, it will be seen that they all help, more or less, to account for this condition.*

*(1) Taking too much liquid must dilute the blood-stream, and make it weaker. If there is any “clog” in the system,*



it is also apt to cause the affected part to swell. That the swollen appearance of chilblains is due to this cause may be explained by the fact that people are inclined to take a great deal more liquid than the body requires in winter, and especially to take a lot of hot stimulating drinks, to "warm" themselves during cold weather.

(2) Perhaps nothing impoverishes the blood more than taking fruit. In summer, when the blood-stream seems apt to get too thick, some fruit may be necessary. But it appears to be undesirable to take any in winter—however tempting it may look! Sufficient "salts," etc., ought to be obtained from properly-cooked vegetables.

(3) Sharp exercise—e.g., brisk walking—ought to remedy the faulty circulation, by quickening the action of the heart, etc. And the consequent breathing-in of more oxygen will improve the quality of the blood. (Lack of exercise in the fresh air would, of course, have the opposite effect.)

(4) As chilblains occur in winter, of course the cold weather must be a necessary factor.

Now, in regard to treatment. The best external treatments of chilblains appear to be of a "homœopathic" nature. To allay the irritation, and withdraw the inflammation when the chilblains are hot and burning, I have found it an efficacious remedy to bathe the hands in very hot water, then dip them into cold water before drying. Another good remedy is to rub in a mixture of mustard and fat, in front of the fire; or hot poultices may be applied.

The best internal treatment I do not know. Probably it would be something to neutralise the acid in the system. I wonder if bicarbonate of soda would be useful? I have tried two or three doses of the fine solution of calcium phosphate, and it seems at least to allay the irritation to some extent. The only thing I am afraid of, when I take the latter, is bringing on premature old age! Many authorities describe old age as a hardening of the arteries, due to deposits of lime in the arterial walls. Does it not, therefore, seem rather risky to take any more lime than the body actually requires?

This letter from L. C. H. R., is full of valuable suggestions. He always wishes me to criticise his letters freely, as he writes simply to help others; so I will take different points one by one.

(1) As to liquid, the fault is generally not so much with the liquid itself as with the liquid taken at the wrong times, the best times being early in the morning and late at night, and perhaps again an hour before a meal; and also the fault is with liquid of the wrong sort. Even hard water may do harm. I know cases where it has caused skin-troubles, constipation, and other ailments as well.

(2) He is quite right about acids. Ordinary sugar is one of the worst acids, and people hardly realise that they are taking sugar at all, if only they give up sugar in their tea; whereas there is sugar in puddings, cakes, confectionery, and nearly always with stewed fruits.

(3) As to too little exercise, the importance of exercise has been much exaggerated. It is good for oxidation, but it is not properly effective in this way unless the blood has its right number of red cells, and has the right amount of iron, etc. Of course, exercise has other effects also in curing chilblains. But it is a mistake to depend on exercise for a cure.

(4) He is quite correct about the cold, which tends to precipitate the acids in the body; but that does not get to the root of the matter, since, if there are no excessive acids, the cold has not then this effect.

We may add—

(5) Individuality. The chilblains are due to different causes in different cases. In some cases the chilblains are cured merely by the avoidance of flesh-foods and meat-extracts. In many cases they continue after the avoidance of flesh-food, and may be due rather to excess of starchy and sugary foods, or to some other mistakes.

(6) Then, again, it is not always a good sign to keep the poison in. The writer does not make a clear distinction between the appearance of the mischief in the form of chilblains, and the presence of the mischief in the system, perhaps in the blood and tissues. The chilblains are a sign that the poisons are being thrown off through the skin; to that extent they are a good sign. It is better to have chilblains than to have the poisons retained within the system.



(7) As to impoverishment: the popular idea is that nearly all cures are "weakening" and "lowering." The ordinary person says, "I do not like soda because it is so lowering." He says the same of unsweetened lemon-juice and hot water. Generally, what he calls lowering is really cleansing and neutralising. The old poisons are brought into the blood-stream on their way out of the body; then naturally there is depression and weakness while the system is clearing the poisons out of the blood, and while it is doing its work with this clogged blood. The system is doing hard work then.

(8) As to the vegetable "salts," he is quite right. We have found that our vegetable-juices have wonderful effects in curing chilblains; they seem to neutralise the acids in the system.

(9) With regard to lime, it is quite different if it be taken in a fine solution, and taken rightly. There is an absolute contrast between a fine solution taken in the right way and, on the one hand, a heavy "medical" dose of calcium, and, on the other hand, the lime which is found in hard water. It is interesting that this lime sometimes produces no effect whatsoever in increasing the amount of lime in the blood. Indeed, in one case, a person who had been taking a quantity of hard water was found to have blood almost entirely deficient in lime!

(10) He is right in saying that a person should not eat more than the body requires; but what does the individual body require? Who can tell how much lime the ordinary reader of this booklet requires? There are certain signs by which he can judge for himself; but a thorough examination, such as is made by the Expert who works with me, would show for certain whether the individual requires much lime or not. Then, when lime has been taken in the right form, and in the right way, the examination will also show this. It will show that the lime has done its work in restoring the normal balance of the elements in the blood.

The great thing is, first of all, if you are deficient in lime, to get it in the right form, and to take it in the right way; and meanwhile to avoid what will give you lime in the wrong form, and what will use up the lime in the body.

(112) WHAT IS THE GOOD OF EVIL?

*I have read parts of Mrs. Eddy's Book, "Science and Health, with Key to the Scriptures." I must confess that a great deal of it irritates me—not only the language, and the assurance with which she wrote, but also her denial that there is any importance in material things. But what I want to know is with regard to evil. Do you think evil is a reality, and, if so, what good does it do?—M. L.*

(112) What is  
the Good of  
Evil?

This is an enormous question, and it would be possible to write at great length in reply. What I suggest here is only a tentative answer. The subject will be dealt with again in a later Section.

Evil is a reality from the point of view of the ordinary human being ; but it is not a permanent reality. Good is the permanent reality which lies behind and within every one and every thing. That is to say, evil must exist, but it does not persist. A thing persists and is eternal only in proportion as it is good ; i.e., in proportion as it is useful all round.

Evil is best regarded as a means of training. A man plays cricket ; he is batting, and at the very first ball he gets out, either through a careless stroke, or through the excellence of the ball itself. In either case, here is an apparent evil for him. But the failure has in it a lesson for him. He should learn that carelessness is a mistake ; he should learn also how to play that particular ball successfully. It is said that Shrewsbury was a great trial to one of the Australian bowlers. Shrewsbury had a few strokes only, but he was the automatic master of these. The Australian bowler used to think and think—lying awake at nights thinking—how he could get Shrewsbury out. Shrewsbury seemed like an evil to him, but Shrewsbury made him think ; Shrewsbury made him develop his intelligence and ingenuity ; Shrewsbury was really a great blessing to him.

A good attitude, therefore, to take towards any apparent evil is first of all to remember that, as an evil, it has no permanent being ; and, secondly, that, in so far as it concerns oneself, it is an excellent training-ground for qualities which one needs.



(113) DIABETES

*Is your Proteid Food ("Emprote") good in cases of Diabetes? Does it not contain some sugar of milk, and is not every form of sugar bad in cases of Diabetes?—B. S.*

(113) Diabetes.

There are several kinds of Diabetes, and some cases are classed as Diabetes which ought not to be classed as Diabetes at all. There are certain cases in which I do not recommend "Emprote" at all. We have now brought out a Diabetic Food ("Diabetic Emprote"), which only needs to have hot water added; we make it up also in the form of biscuits (with six different flavourings, to suit different people); and we have quite a number of Diabetic Recipes. In some cases "Emprote" is a good food for Diabetes; in some cases it is not. It does contain sugar of milk, and the enquirer is quite right; that is one of the reasons why it would not be good for certain Diabetics.

The treatment of Diabetes, however, merely by the cutting off of sugar and starch, is not sound. The aim should be to get the blood into a proper state generally; one should not be content with removing what is, after all, only a symptom, and not a cause.

(114) VITALITY AND RESERVE FORCE

*What do you mean by saying that you can tell whether people have vitality and reserve, or not? Can you distinguish*

(114) Vitality  
and Reserve  
Force.

*between cases of Neurasthenia, and cases where the nerves are strong, but the body or blood is poisoned? A friend of mine came to you to have the "threefold analysis," and you and your Expert told her that the Doctor's opinion was wrong; the Doctor called hers a case of Neurasthenia, and recommended a tonic of iron and phosphorus; but before taking this tonic she came to you. You told her that her nerves were strong; that she had abundant vitality and reserve; but that her blood was poisoned and her tissues loaded with toxins. You said it was not iron that she needed, so much as soda, etc.; and that the examination showed that she did not need a phosphorus tonic.—G. E. K.*

It would be impossible to explain fully how we arrived at these conclusions, but they were clear from the examination of the blood, etc. We know that there are some who make an examination of the blood, but who do not understand the art and technique. It requires most accurate technique even to take the drop of blood on the cover-glass, and it requires very expert knowledge to read the meaning of what one sees through the microscope. But the careful examination and diagnosis of the blood leaves no doubt as to whether there is good vitality and reserve or not. The Expert who works with me pronounces his opinion after he has looked at the blood—not the dead blood (perhaps a day after it has been taken), but the blood, for some twenty minutes, directly after it has been taken. I myself rather judge of the vitality by other means, and especially by the look of the eyes ; though I cannot exactly define how I judge.

It is most important to distinguish between the two sets of cases, since, if the vitality and reserve are strong, one can safely give a more severe and drastic treatment than if the vitality and reserve are weak.

One thing that surprises us is the number of people, old in years, who are young in blood ; and vice versa. We have now had several cases of people of over seventy years of age (two of them, indeed, are over eighty). They have the blood of the young. Whereas we have had several children, of under ten years of age, who have the blood of unhealthy, worn-out old people. Here, however, if the case is taken in time, and the right treatment faithfully carried out, there is an excellent chance of getting the blood clear and the system healthy.

One must distinguish carefully between a sensation of energy and the possession of vitality and reserve. Some people feel well when they are far from well : for instance, when they are living on their capital ; whereas other people feel ill when they are really on the high road to Health, especially when they are undergoing a scientific cure, and when they are clearing their system of its old poisons. It is most important for people to know whether their feeling of ill-health, depression, etc., is because they are being cured, or because they are taking the wrong foods, etc.



## THIRTIETH SERIES.

(115) THE WET PACK

*Do you recommend the Wet Pack as a means towards health?*—E. P.

There are many uses to which the Wet  
(115) **The Wet Pack.** Wet Packs. For example, there is the Full Pack; the body is wrapped up in a wet sheet, and then, over the wet sheet, is wrapped a blanket; hot water bottles are put under the knees and at the feet, as one lies down on a couch. Here there may or may not be much perspiration; but the pure water, absorbed from the sheet, helps to cleanse the skin; and, if the body is well rubbed and washed afterwards, a good deal of poison can be got out from the system. This treatment, however, does not suit every one.

Neither does the Waist Pack, which is perhaps the most convenient and simple form of Pack that there is. Just before you go to bed, you take an ordinary face-towel, if you have no special pack; you dip it in water (which need not be cold); you wring it out; then fold it so that it is about a foot wide; put it round the waist; round it, to cover it well up, put a blanket; and round that, again, if you like, some form of waterproof. Go to bed and keep the Pack on until it feels uncomfortable—this, perhaps, will not be until the early morning; then take it off, rub well, wrap up well, and get into bed again.

Some people like the Milk Pack; instead of water they use fresh milk. Generally they do not keep this Pack on for so long; perhaps they only keep it on for two hours or so, then they take it off and rub and wash well.

(116) BETTER FOOD FOR SERVANTS

*Since I have been in England, I have studied the servant question, and I think that, if you would add to your new book a chapter entitled "Household Food," every*  
(116) **Better Food for Servants.** *mistress in the country would buy it. I am struck by the unsympathetic attitude of mistresses to their servants. Whenever servants are mentioned, the mistresses say, "Oh! yes, are they not*

horrid? They are so vulgar; they eat all day long." I am not now speaking of the very rich or very highly-cultured people, but of the poorer people in so-called Society, and the Middle Classes.

I think a great deal of this antipathy, which is one of the causes of the quarrels between employers and employed, comes from the fact of seeing servants eating all day long, and sitting for hours hunched up after their meals. I consider it is to a great extent the mistress' fault; for the mistress has her cup of tea in bed, and she has too many other meals, and sets a very bad example to the servants. The servants naturally say, "Why should we not have all these meals ourselves? We work harder than our mistress." The servants probably do not reflect that, while the mistress simply pecks at her food, they eat perhaps three meat-meals in the day, and lots of starchy and sugary food at tea-time, which the mistress does not.

My servants have six meals a day while I have three. They, though they are half my age, have continual indigestion, and take quantities of pills and medicines. They have exercise which should be quite healthy for them. Their tempers are badly affected as well. I am never ill, and I do as much work as they do.

I do not think it is of any use to appeal to mistresses; they will not set a healthy example, or else, which is far more likely, they are afraid that the servants will think that they want to economise and be stingy. There is nothing the servants resent more than any idea that their mistress cannot, or will not, afford abundance of food.

But a direct appeal to servants might help. You might tell them how they are lowering themselves in the scale of humanity by eating all their lives away, and how much better and happier they would be, and how much they would rise in the public estimation, if they did not give way to these animal, or, rather, bestial tendencies.

Also, that this continual eating, especially when people do not lead hard lives, tends to keep them back in their mental and their moral advance.

It is, however, very difficult to teach them.

I have suffered all this year from the so-called plain cook, a typical English cook, who only understands hunks of beef



*and other flesh-foods, and masses of puddings. I have my old cook back, who is famous among my friends for her splendid dishes which are made without any flesh-foods at all. All my friends consider these dishes first-rate, but my servants say they cannot eat these dishes ; they insist upon the kitchenmaid cooking for them, and the kitchenmaid is a very inferior cook. She supplies them with meat and vegetables (deprived of their juices) ; and even these things she cooks badly.*

*I suppose the servants have an idea that the cutlets and rissoles and entrées which my skilled cook provides are made up if not of the leavings (which perhaps the servants like to see go into the pig-tub), yet at any rate of economical materials ; and that is quite true.*

*I live close to a river, and if you saw the tons of good food that are tipped into the river from this little town you would be horrified. If you wrote a pamphlet about it, it would be too personal, but in a chapter of a book you might do a great deal to show how this overfeeding, and especially this frequency of meals, is harmful to body and soul.*

*I spend my time in curing people's indigestion when they might cure themselves by eating less frequently, and by eating less fast. You must tell them from a medical and a moral, as well as from a common-sense point of view, how bad and humiliating it is to live in that way. You will then render a great service to England.—P. W.*

This letter, which is from some one who has done the most excellent practical work in Food Reform, and is a living example of perfect health in spite of what is popularly supposed to be an advanced age, needs no comment ; it is absolutely true.

I have often wondered which were the harder to approach with regard to Food Reform—the mistresses or the servants ; and I quote the above letter here because I have an enquiry from a mistress who wants to reform her own food and the food of her family, but has been threatened by her servants that they will leave unless she supplies them with meat, etc., as before. The cook has practically refused to prepare dishes. The mistress asks what she had better do.

I think she had better come to our little School of Cookery in Chandos Street, and see how dainty the dishes are, how easy and clean to prepare, and how delicious and nourishing. She should learn how to cook for herself ; she will find that it will not take her long. There are plenty of dishes that can be made in a few minutes with such food-bases as eggs, milled cheese, milled nuts, and, above all, "Emprote" (or else the E. M. Popular Proteid), and our Proteid Soup Powders, and "Proto-Savoury." Then she will be independent of the cook.

She may be sure that, if she says nothing to the cook and to the servants, they will very soon try the dishes from sheer curiosity, and will probably come to like them, if only as a change.

I should not advise her to try to force the Reform Foods upon the household ; in fact, it would be wiser actually to forbid the servants to touch these foods, and to confine them strictly to the ordinary foods. The mistress should keep a strict account of all that she makes, and not let the servants touch a mouthful of it. She will very soon find the servants asking to be allowed to have these foods sometimes.

Another way—the opposite way—is for her to take the servants into her confidence ; to tell them how many well-to-do people to-day in Society, and how many athletes, cyclists, walkers, runners, etc., and how many hard brain workers never touch flesh-foods at all ; and to give them a little literature on the subject (I shall be glad to supply this literature free of charge to mistresses) ; and, in fact, talk to them as equals and appeal to their common-sense.

There are many other ways of dealing with servants, and a great deal must depend on the particular characteristics of the mistresses and the servants. I have known dozens of families in which a Balanced Non-Flesh Diet (as distinct from haphazard Food Reform) has been thoroughly enjoyed by the servants and has kept them healthy. Our own employées are living examples of the good effects of Food Reform. We have over a hundred, and many of them never touch flesh-foods at all, even at home. No flesh-foods are used in the building itself. And I think our staff is as healthy as any staff in London.

[See also No. 106.]



## (117) THE BEST POSITIONS FOR SLEEP

*You have already given some advice as to the best position for sleeping. What do you think of this idea? I have found the best and most comfortable position for dream-*  
(117) **The Best Positions for Sleep.** *less sleep to be to lie flat on the chest without a pillow, the head turned to either side. It is claimed for this position that it straightens the shoulders, induces lateral lung-expansion, keeps an excess of blood from the head, and helps to keep the mouth shut, thus avoiding any tendency to snoring.—R. G. R.*

This correspondent, who is a clever inventor and an advocate of all sorts of healthy ideas, has made a most valuable suggestion here ; and I know that the plan suits quite a number of people. All that he claims for it is sound, though perhaps the head in some cases might be raised slightly.

But there are cases in which this position would be uncomfortable. There are cases in which the best position is on the right side. I think these are the commonest cases. There are others in which the best position is on the left side ; this is particularly the case where there is liver trouble, rather than stomach trouble, but not where there is some heart-trouble. And there are not a few cases in which the most satisfactory position is on the back, with the head resting on the right or on the left ear.

R. G. R. might have mentioned that sleeping on the front of the body encourages dorsal as well as lateral lung-expansion ; while, of course, sleeping on the back encourages abdominal lung-expansion.

The right position during sleep is an individual matter ; and many of my correspondents find themselves now using one position, now another. Here is contribution from T. G. McL., from India. He quotes from a Hindu adviser :

*Lie on the back and take in eight breaths, then lie on the right side and take in sixteen breaths, then lie on the left side and take in thirty-two breaths, and, after this, lie in the way which you find to be most comfortable.*

Here the actual number of breaths should depend on the individual. It is a matter on which no law can be laid down.

What will suit people in the East will not necessarily suit people in the West, the latter not having been trained, as the best Hindus have been, in the art of deep and full breathing.

But all these plans are worth a trial ; since sleeplessness, for those who do not know how to use it, is a terrible drawback. Those who (like the writer of " Corpus Meum ") know how to use sleeplessness as an opportunity for thought, have deprived themselves of its terrors. To most people sleeplessness means something worse than waste of time.

[See also No. 29.]

### (118) GOOD WORK AFTER ILLNESS

*Can you explain how it is that one may do excellent work after feeling seedy ?—A. J. V.*

**(118) Good  
Work after  
Illness.**

I have often noticed this myself in the past, though one cannot rely on the convalescent period for good work. Every now and then, however, splendid work is done when one would least expect it.

An explanation is what may be called the Physical Storm. People have an accumulation of poisons. The poisons reach a certain point at which the system can tolerate them no more. The system has a storm, sometimes a migraine storm, and gets rid of a quantity of old poisons, as has been proved conclusively by the Analytical Expert who works with me. Then the system is cleared for a time, and able to do capital work.

Somewhat similarly a sea-voyage resulting in terrible seasickness, or a strong bilious attack, or other upheaval, has cleared people out so well that they have reached a new stage of health altogether.

Few of us regard our sub-conscious mind (or minds) in the right way. We should think of the sub-conscious mind (or minds) as a clever manager. There is not merely unintelligent machinery within us. There is a wonderfully clever organiser. This organiser tries to warn us, by small signs, that we are living wrongly. When we have ceased



to recognise these signs, when our physical conscience is deadened, then the internal organiser has to try a new way, and that way may be a storm to clear the blood and the tissues.

Then, again, part of the conscious mind, the art which does the work, may have been compelled to rest by the illness, and after the illness it starts afresh, and does better work (for this reason) than it has done for a very long while.

### THIRTY-FIRST SERIES.

## (119) THE DRY FOOD OR THE FLUID CURE ?

*I find that there are two distinct schools, as you say in one of your articles. There is the Schroth treatment, which is chiefly by stale bread with a little acid wine every third day ; and there is the opposite treatment, either in the form of the fruit-cure (which is chiefly water) or else in the form of sheer water-drinking. How can you reconcile the two classes of cure ?—E. M. H.*

(119) The Dry Food or the Fluid Cure ?

I do not quite understand in what sense the word “reconcile” is used ; but, if one wanted to combine the two treatments, one could drink distilled water (with or without a little of the best unsweetened fruit-juice from fresh fruit) first thing in the morning and again last thing at night—when, however, I should prefer the pure juices extracted from vegetables, as we extract them in our School of Cookery.

Then the meals themselves, whether one, or two, or three, during the day, could be dry ; they need not necessarily be stale bread ; they might be, for example, a nourishing dry food, like our Training Biscuits, or plain Proteid Biscuits ; or they might be some other dry food ; but this combined treatment I know is often very successful in restoring health. The liquid helps to clear out some of the poisons, and the dry food arouses the healing saliva and nourishes the body, and at the same time also helps to clear out old

poisons, partly because it gives the system a good deal of rest.

But, as to the other meaning of "reconcile," the processes of cure are different. I will deal with this subject again later on. Here I need only offer a rough comparison. You can cleanse your skin by washing it with soft water and soap, and then drying it; or you can cleanse it by a dry rub; or you can combine the two processes. In one case the water amalgamates, so to speak, with the poisons and gets rid of them; in the other case the poisons are, as it were, brushed away. In both cases the functions of the skin are quickened by the rubbing. It is easy to see how the water-drinking cure works; it is harder to see how the dry cure works; but I know that in some cases, though its results may be extraordinarily unpleasant at the time, yet it does clear the body of a vast amount of waste matter.

[See also Nos. 11 and 64.]

## (120) THE MAZDAZNAN RELIGION

*What is the Mazdaznan Religion, about which the Papers said something a few months ago? I thought some of the ideas are good.*—H. M.

(120) The  
Mazdaznan  
Religion.

The Mazdaznan Religion is not a new religion at all. I have a book about it, and this book contains some good ideas, and a large number of ideas that are not in the least original; they belong to all sensible Health-systems. The law is generally laid down for every one in this book, with regard to exercises, diet, etc.; and to that extent the book is unscientific.

For example, the book—which by the way is not printed well, nor illustrated well, nor on good paper, nor well bound, but costs a guinea—tells people to keep their muscles relaxed and their mouth closed, and to breathe in through their nostrils only. These ideas I have been teaching for many years.

On the other hand, the book commands people to eat no breakfast. That is a useful idea for some people, but is not at all a useful idea for others.



People, however, seem to want things with foreign names, and plenty of dogmatism, and plenty of definite instructions.

I believe that the exponents of this religion are genuine followers of its laws and believers in these laws, and are really desirous of helping humanity to better health ; and for this they deserve all respect.

In one point the religion is to be praised thoroughly, though here again this idea is to be found in early Christianity. It is a religion of the body, no less than a religion of the mind and spirit. It is a religion that insists on breathing, physical culture, cleanliness, mastication, a choice of pure foods, etc., as well as on the mental laws—such as the capital one, “ When retiring to bed, forgive and forget the past.”

The pity of it is that the book is so terribly expensive. I think it should have cost (in large quantities) about 1s. to print, and the price charged for it—one guinea—is such as to bring the whole religion into disrepute ; since I have heard an advocate of that religion say that they do nothing for money. It is perfectly clear that an enormous amount of money must be made from the sale of this book, for which the proper price should be about 3s.

## (121) THE EARS

*I am suffering from a most distressing trouble of the ears. I am becoming more and more deaf, and I have noises in one of my ears that nearly drive me mad. I have been to many specialists, but they can do nothing. Not one of them has said a word about diet. Syringing has proved useless. I have tried hot oil on cotton wool, but that has not given me the least relief.—A. L.*

Probably the trouble is due largely to catarrh, which in its turn may be due largely to the use of flesh-foods. Anyhow, give up all meat-extracts and meat-soups, absolutely. Catarrh is generally also due to an excess of starch and sugar, and to insufficient mastication.

I gather from your letter that you are prepared to try a strict diet, in order to escape from this trouble. I will not give you this diet in full, but I will mention four features of it: namely, fresh fruit-juices (in a little pure water), to be sipped early in the morning; and pure, clear vegetable-juices, in the form of a vegetable soup, to be sipped last thing at night. You could make "Emprote," in various forms, your chief Food-basis; and take a little pure Nut oil after one of the daily meals.

[See also No. 66.]

### THIRTY-SECOND SERIES.

## (122) EXERCISE DURING THE HOLIDAYS

*Most people during their holidays practise no Physical Culture at all, but rely upon their walking, or rowing, or games. Would you advise me to do this on my*

**(122) Exercise holiday?—I. V.**

**during the  
Holidays.**

I should advise you to start a system of Physical Culture, if you have not started one yet, during your holiday, so that you can easily keep it up when you get back to your work in Manchester.

One of my Health Pupils had a Course of Lessons in our Physical School. He first had two lessons, one in breathing, and one in stretching, with the idea of practising these exercises during his holiday, although he was going to have plenty of outdoor life.

Anyhow, I should advise you to go in for a little sensible physical culture, perhaps by a Correspondence Course, before your holiday begins. Then you will not be tired by the exercises, and you will enjoy your holiday all the more. Certainly do not give up your exercises suddenly when your holiday is over; that is a great mistake. If you start during your holiday, let us say a ten minutes' daily Course in breathing, stretching, relaxing, etc., when you get back you will naturally continue this course.

During the Course, be sure to be as deliberate as possible. Attend to the exercises, for there is no hurry during the



holiday. The object of Physical Culture should not be merely to develop muscles ; it should be equally to develop mental qualities, such as leisureliness, and (one of the most important things) the power of concentration.

### (123) WHY TAKE OIL ?

*You recommended me some time ago to take pure nut oil, especially during the hot weather. I do not quite understand why I should do this, and I have lost your letter in which you give your reason. Will*  
(123) Why Take Oil ? *you please tell me ?—A. M. S.*

Oil is supposed to provide fat, and heat, and energy. We do not want oil for the purpose of fat and heat so much in hot weather, nor do I think that its main object is to provide energy. I think that its main object in hot weather is to lubricate, and especially to lubricate the bowels ; and also to soothe. !

The coatings of the organs can be upset by acid foods, and in other ways during the summer. Oil will tend to prevent the harsh effects of these foods, and can serve as a kind of ointment, or emollient.

During the hot weather we lose not only moisture through the skin, but also certain oily elements ; and the oil, if we get it in the right form that we can digest, will supply the loss.

Then, of course, there is the external use of oil. After getting hot, and having a good wash, and then drying ourselves thoroughly, it is a useful plan to rub pure oil into the skin. It is wonderful how this takes away any feeling of fatigue. I am not speaking here of Cod Liver Oil, which I consider to be objectionable in several ways. I am speaking of a purer oil ; and of all pure oils nut oil is, I think, the most likely one to be taken without bad effects. Butter is not the same as oil ; many people are upset by butter when oil agrees with them perfectly. The health of the Jews is partly due to their free use of oil and fat.

## (124) THE MOST CONVENIENT SOURCES OF PROTEID

*What are the best sources of Proteid for a person who cannot get cooking done in his own home? Many of your recipes*  
 (124) **The most** *are quite out of the question for me. I live*  
**Convenient** *with my family, and they absolutely refuse to*  
**Sources of** *get anything elaborate—or even anything*  
**Proteid.** *simple—done for me, although they do not*  
*mind how much trouble they give the cook for their own meals, or how badly she cooks them. They will not let me have those dishes which I know suit me best, and I am at a loss how to get enough Proteid at my meals. You have already told us something about the amount of Proteid necessary for different people, and I want now to know what kinds of Proteid are most convenient.—E. W.*

The two questions, the amounts and the kinds, go closely together. For instance, wet cereal foods may be to a great extent undigested. The amount of Proteid needed depends largely upon the kind of Proteid taken, and upon the way it is prepared. Or, again, badly cooked haricot beans may be undigested, although well-cooked haricot beans may give a form of Proteid. The amount which most people would assimilate in the form of ordinary beans would be comparatively small, so that one could not safely recommend ordinary beans as a source of Proteid.

Then, again, flavour helps the digestion, and a dish of macaroni might contain enough Proteid, and the Proteid might be digested if, let us say, "Proto-savoury" were sprinkled over the dish, or cooked with it. Plain macaroni would probably be a bad source of Proteid for many people.

Very few things could be better than "Emprote" as a food-basis. It can be taken with hot water or even cold water, before a meal, or instead of it can be taken our Training Biscuits, or our Diabetic Biscuits.

Among other food-bases would be eggs and cheese. Nuts are not easily digested, I think, by most people, except when they have become used to this form of food. At first nuts are a very slow and difficult food for many people to digest.



These suggestions, of course, take no account of individuality. For an ordinary person I should think that "Emprote" would be the best food-basis, whether it is taken before a meal, or whether it is sprinkled on the foods at a meal.

[See also Nos. 12, 68, 88, and 93.]

### (125) SHOULD WE BE EASILY UPSET?

*Is it a good sign when a person is easily upset by little mistakes in diet? I know many Food Reformers who are upset by the slightest deviation from their usual strict way. Surely they must be very weak, and the reverse of healthy, if they cannot put up with a few small mistakes in food?—*

(125) Should  
we be easily  
Upset?

M. E. N.

A good comparison is a glass of perfectly pure water: the moment you put any mud into it, the mud shows. But the mud does not show when you put it into a glass of water that is already muddy. Of course, there are disadvantages in having the blood too pure, but it gives a valuable index as to what is inadvisable for the individual. I think that those who have very pure blood have on the whole the greatest endurance, and do the most work with the least effort. It is true that they are easily upset, but on the other hand they easily and quickly recover.

A well-known Yogi made a most striking remark as to the strictness of diet which the Yoga system advocates. He said that, while one is getting control, one must keep along the narrow way of diet, so that a little too much food, or a little wrong food, will upset one's body and mind. Then one should get such control during the period of strict living that such mistakes no longer upset one, and the system is able to throw off the results of mistakes.

Personally, I think that one should be *aware* when one has made a mistake in diet, but that one should have enough control *not to be upset* by little mistakes: certainly one should recover from these results quite quickly.

Different from this is the case where the blood is to a certain extent poisoned, so that it can tolerate certain things which, in a pure state, it could not tolerate. The

commonest instances are those of arsenic poisoning, where a person is able to take what would otherwise be a fatal dose, because he has gradually trained himself to take larger and larger doses of this poison.

It must be remembered that a feeling of physical discomfort when the wrong foods have been eaten is very like a tender conscience. To say that a person should be able to take poisonous foods without feeling them, is rather like saying that a person should be able to tolerate undesirable ideas without feeling them. A person with a tender and sensitive conscience does not tolerate such ideas.

[See also Nos. 27 and 54.]

### (126) COLD BATHS

*I am one of your Health Pupils, and I remember that you told me years ago not to take cold baths, but to take a tepid bath, wash well, and soap well, and then apply*  
 (126) Cold cold water, and, after that, rub well until I felt  
 Baths. a glow all over me. I have done this for several  
 years, but the other day, as an experiment, I  
 tried a cold bath in the morning, and it suited me excellently.  
 Would you advise me to continue it now? It was not a plunge  
 bath, but a hip bath.—W. H. S.

The conditions for a cold bath are that one should first be warm, and that after the bath one should get a good reaction. It is generally a mistake to have a cold bath if one feels chilly; also to have a cold bath if one feels chilly afterwards. This is clearly a case where the circulation is so much better that you now have a good reaction.

But I rather doubt whether it is a good thing to have this violent stimulus for the whole of your body every morning. No doubt it wakes you up and makes you feel energetic, but I think it is a pity to depend upon the cold bath for your morning energy. It is like taking a rather powerful tonic every day; it gives a shock to the system.

I generally recommend that the application of cold water should be either local, wherever it is needed, or general, not being applied to the whole body at once, but to each part of the body in turn.

[See also No. 23.]



(127) GASTRIC CATARRH

*Please tell me what are the chief causes and the chief cures of Gastric Catarrh. I have suffered from this complaint for many years. No drugs have done me the least good, nor has any system of diet so far. I have been trying vegetarianism, but if anything the catarrh is worse than it was.—C. R.*

Catarrh is, as a rule, due in some way to an irritant. For instance, certain people when they take table salt get catarrh : Nature is here using the mucus so as to counteract the irritation of the salt.

In curing catarrh one must find out what are the chief irritants, and avoid them as far as possible.

In curing large numbers of cases by individual treatment I have been able to collect a good deal of information, and the following are amongst the chief irritants.

Besides salt, pepper, and mustard, and some other condiments, there are sugary and pappy starchy foods : for instance, porridge cooked in the English way, with sugar added to it.

Then there are meat-extracts, and flesh-foods in general. Then there are coarse, spiky, irritating foods, of which the wrong kind of wholemeal bread is probably the worst.

This does not mean that all these classes of food cause catarrh in all cases. Some people can tolerate one thing, and others can tolerate other things ; but I have instances in which one or some of these causes have contributed towards Gastric Catarrh.

[See also No. 9.]

## THIRTY-THIRD SERIES.

(128) A HEALTH CLUB OR SOCIETY

*Could you not form a Club or Society of your many followers? You could let these people come into contact with one another partly by meetings and partly by correspondence. Surely, out of the many thousands, some hundreds would join and help one another by mutual encouragement and the exchange of ideas.—A. L.*

Thank you very much for the suggestion: my wife and I have often thought of this, but the objections have been :—

(1) The difficulty of organising a correspondence society. and the time which the work would need. We could hardly hand the work over to any one else.

(2) Class-prejudice. I do not mean merely snobbishness, but the reluctance of the working man, for instance, to come in his working clothes to meet society people. I do not think that most of my Health Pupils would have the least objection to meeting any one in a class outside their own class. The reluctance is rather on the part of those who are less well-to-do; and without them the Club would be incomplete; and if they had to “dress up” specially to come to the meetings, there would be something unnatural in these meetings.

(3) I do not want “followers”; I want each person to become independent and self-active, writing to me for suggestions, of course, but deciding each for himself or herself after studying the arguments for and against, and then, later on, after judging by the actual results. (As an encouragement, I am going to issue upwards of a thousand testimonials.)

Meanwhile I hope there has been, and is, and will be, free exchange of ideas through the columns of “Healthward Ho!”

### (129) CUTTING OFF MEALS

*The strictness of diet, which we are given now, seems likely to result in leaving us no meals at all. Doctors have advised me to eat nothing after 5 p.m., on account of*

**(129) Cutting off Meals.** *asthma. “Healthward Ho!” then suggests doing without breakfast. I tremble now for my midday meal, which may have to go next.*

*And then, as afternoon tea is sure to be forbidden, the last straw will have been added, or rather removed. I do not eat meat: may I not even have the chance of eating “Emprote”? —L. P.*



By all means eat "Emprote": evidently my advice is misunderstood. No one has ever accused me before of advising the public *not* to eat "Emprote"!

The no-solid-breakfast plan, which I have tried for quite a number of years, has been a great blessing to me; and a similar plan has been a great blessing to thousands of others. Therefore it is worth trying by most people. The plan has to be modified to suit the individual.

There is the weak-tea-breakfast, which I prefer; the fruit-breakfast; and so on. The plan is to be judged only after three or four days of trial; for at first there may be fermentation, and a feeling of emptiness and faintness, about 11 o'clock. If the light-breakfast-plan or the no-breakfast-plan suits, the unpleasant feeling will pass away about the fourth or fifth day. Those who now practise and preach the no-breakfast-plan, generally forget the unpleasantness of the first few days, and do not warn people about this fermentation, which the experimenters naturally regard as emptiness due to starvation.

Those who try the no-solid-breakfast plan usually have a fair midday meal, and a solid evening meal.

In other cases, people are suited better by a fairly solid breakfast and a light midday meal; or by a no-solid-midday meal and then a solid evening meal. In other cases, again, the best plan proves to be a light breakfast, a solid midday meal, and a light evening meal.

The mistake is that cranks, on the strength of some successes, lay down universal laws for all mankind. Readers can hardly believe that I do not lay down such laws; it is so unusual for a person who believes in a thing for himself and others, merely to say that this thing is worth trying by others: that it is to be judged by its all-round results after a fair trial in each individual case. A person, for instance, who has carried out a successful fast, usually advocates fasting indiscriminately as a panacea—perhaps even as the only possible panacea!—for everybody under every sort and kind of conditions.

[See also Nos. 2 and 11.]

(130) SUGAR FOR CHILDREN

*Do you endorse the prevalent conviction, which appears to have a good deal of support, that plenty of sugar is advisable, and indeed necessary, for growing children?*

**(130) Sugar for Children.** *Jams, chocolates, well-sweetened puddings, and cakes, form such a large part of the ordinary child's dietary that it is difficult to know where to draw the line, unless it is a fact that the acids do not affect a child as they would an adult.—G. K.*

Some children inheriting strong constitutions are comparatively well in spite of quantities of shop sugar: for by "sugar" one means, as a rule, shop sugar, especially of the white kinds, whether castor or lump sugar. Most sugar is an unbalanced food. Dr. Forbes Ross, in his famous lecture in the Eustace Miles Physical School, called attention to the loss of valuable elements in shop sugar, and he compared it with the loss of valuable elements in white flour. It was a very apt comparison.

Sugar cane, on the other hand, gives a more complete and balanced food. It compels mastication, and arouses saliva, which neutralises any injurious acids. We must remember, besides, that much of the shop sugar has been prepared by means of certain chemical acids which are apt to be detrimental to health. This does not apply to the best brown sugar, nor to special kinds like the Glebe Granulated Sugar.

As a general rule, ordinary shop sugar may produce several different troubles.

First, it may harm the teeth. Leading authorities attribute a large amount of the decay of modern "civilised" teeth to the use of shop sugar, as well as of pappy and sloppy (starchy) foods.

Secondly, this sugar may injure the digestion, partly through the fermentation which it sets up.

Thirdly, the sugar may eventually produce a craving for more sugar, or a craving for alcohol. Certain effects of alcohol are sometimes not vastly different from certain effects of alcoholic drinks, as the Expert who works with



me has been enabled to prove through his thorough examinations.

Then, such sugar may upset the liver also. In extreme cases we have the diabetic tendency ; but there are plenty of cases where this tendency is not obvious, but where, nevertheless, the liver has been considerably upset. Most doctors who recommend quantities of any sort of sugar for all children alike, have never made a thorough examination of a child in their lives : still less have they tested the effects of this or that individual element in meals. The fact is that they go by old text-books, which are based on inadequate statistics. These text-books state that a child needs so much carbo-hydrates, and that therefore the child should take a quantity of sugar ; whereas it has been possible to bring up children without any shop sugar at all, and to bring up wonderfully healthy children, too.

The reader will naturally ask what we should give to children instead, if we lessen the amount of sugar. I will only offer a partial answer here, in brief form, leaving the subject for a fuller discussion elsewhere.

(1) Well digested, or easily digested, starchy foods, especially biscuits, which compel mastication.

(2) Sugar of milk. (There is some sugar of milk in "Emprote" and E. M. Popular Proteid.)

(3) Pure and genuine honey.

(4) The best dried fruits. (Some kinds are objectionable because of the acids by means of which the fruits have been dried and preserved.)

(5) Some ripe fruits, especially grapes. These can be pressed in a Fruit Juice Press,\* which gives the most exquisite and pure syrup.

(6) Pure oil, whether taken in the form of a food like nuts, or else extracted and taken in the form of nut oil or olive oil. We may add butter and cream, if they agree with the individual.

Personally, I believe that ordinary shop sugar is less a food than an irritating stimulant ; whereas pure oil—such as nut oil—is a lubricator, and serves many other valuable purposes.

\* To be obtained from E.M. Proteid Foods, Ltd.

## (131) HOW TO READ BOOKS, ARTICLES, ETC.

*What special points must be extracted when one is reading History, Literature, Educational works, Travel, Archæology, etc., so that we may have before our mind's eye, in a connected way, all the information which we read? Is it more convenient to set down on paper each point, and to draw up a brief notice while we read, or to read without interruption, and to jot down on a piece of paper, after the reading, the page and the points which are important; or to make a scheme such as Mason speaks of in his work, "How to excel in study"?—*  
A. S. V.

I take it for granted that the book or article to be read is really a good one—for example, Buckle's "History of Civilisation in England," or Emerson's "Essay on Self-reliance." If the book or article is good, the following advice should be useful to most people; but of course not for every one.

(1) First, think out your own ideas, and jot them down as headings, quite briefly. When I was coaching at Cambridge, I used to get my pupils to put down their own ideas on each subject before I gave them my ideas. The usual way of "informing" people, before they have thought out the subject for themselves, violates the great law of Self-activity.

(2) Then, if you have time, learn a little about the author and his conditions, where he lived, the general views he held, and so on.

(3) Then read the book or article quickly, so as to get a general impression: just as an artist, who looks at scenery or a face, half closes his eyes—the French phrase is *cligner les yeux*—to get a view without detail, a hazy view in which only the outline and the main features are to be seen. If the artist began by studying details, he would run the risk of seeing things out of proportion. Thus some of Ruskin's drawings, although beautiful in detail, fail to impress one with a good general idea of the object.



(4) Then study the book or article part by part, in the way suggested in my little book, "How to Remember."\*

(5) I should not advise most people to take notes while they are reading. I should rather advise them to jot down things which they remember, after reading.

(6) Then read again, and fill in ideas which have been omitted.

(7) Then put each idea on a separate card. The cards will form a bundle, with the heading either at the front, or at the top of a slightly longer card at the back, on the principle which I suggest with my Mem-Holder and Memory-Helper.†

In the case of Emerson's Essay, the title "Self-reliance" might be at the top on the longer card. In front of this would be put, each on its own card, the headings which Emerson's Essay suggests, and any other headings which the individual thinks out for himself.

(8) From time to time, add to this bundle, always putting down each fresh idea on a card of its own, all to itself.

(9) Always have blank cards ready, in case you think of a fresh idea ; and have a pencil in your pocket, or by your bed. Your mind will then be on the alert for any new idea.

(10) On other cards, or else in a note-book, write down suggestive thoughts on different subjects. In course of time, each heading may come to have with it its own bundle of notes.

(11) The value of the book or article or magazine is to make you think for yourself. I like the works of Mrs. Boole ("Logic Taught by Love," etc.), "The Open Road," and special papers like the "Vegetarian," the "Vegetarian Messenger," and the "American Vegetarian," which is to be had from Chicago (where it is published). Such writings present one aspect of truth with unmistakable clearness. This is the kind of literature of which we should read a good deal. We might not always agree with the point of view, but it is impossible to misinterpret the point of view.

\* "Healthward Ho !" Library, 1/2 (post free).

† Price 11/-, carriage free.

Such writings are not only suggestive, but are also perfectly clear.

(12) One of my Health Pupils, after a long and active life, told me that he had a very strict law for his own reading. Whenever he came across a new idea which made him think, he put down the book or article and did no more serious reading that day. It is as if a person had an ample meal and nourishing, and then stopped, refusing to have another meal until the first was thoroughly digested. Very few people have the strength to carry out this idea. It is, as it were, an act of reverence and gratitude towards a helpful thought.

(13) From time to time, go through the headings on the cards and think about the ideas, and see if new ideas suggest themselves.

[See also Nos. 18 and 56.]

#### THIRTY-FOURTH SERIES.

### (132) EXERCISES FOR CALMNESS AND A WEAK HEART

*Can you, through your Counsel Bureau, suggest any exercises for maintaining calmness, and strengthening a weak heart? I am easily excited, and very easily fatigued, and I find it much easier to read "Mental Science" than to practise it. My efforts generally end in a stiff tonic, and digitalis. Could you help me with a very strong idea as to how to give this up?—A. J. L.*

**(132) Exercises  
for Calmness  
and a Weak  
Heart.**

In "Curative Exercises," I offer some suggestions as to remedial exercises for weak hearts. The series of remedial exercises, already published in the Magazine, is now re-published in booklet form.

Of course, the following suggestions will not suit all individuals. The simplest way is to distract the attention to some other interest. I noticed how, in New York, the Wall Street and other business men, when their day's work with all its excitement was over, did not care to sit and rest quietly, but distracted themselves with another excitement



—for example, with such games as Squash-Racquets, Tennis, etc., at an Athletic Club. They thus altered the circulation of the blood, relieving the pressure in the parts that had been used to excess.

A more difficult but more valuable help is the practice of muscular relaxation, which is taught in our Physical School. To relax the muscles, and especially (to begin with) the muscles of the hands and of the eyes, is to relieve the heart eventually of some of its overwork, as well as to quiet the feelings.

Then comes deep and full breathing, of course without strain: it should be quiet, yet as thorough as possible. The air should be held in for a moment or two, and then let out very quietly.

It will interest readers to know that we give in our Physical School a special course of twelve lessons (for three guineas) in Stretching, Breathing, and Muscular Relaxing.

A good idea is to do quietly whatever you have to do ; to do it in a leisurely and deliberate way, absolutely refusing to hurry. You should write slowly, wash slowly, brush your hair slowly, walk slowly, talk slowly. In a word, you should express the opposite of excitement. You should express quietness, and even heaviness, by the pose of the body (if no one is looking !) and by the eyes, etc.

Then there are certain foods and drink which will help. Lettuce contains a natural opiate ; barley-water is sometimes found to be emollient and soothing ; and often “Emprote” in hot water will overcome sleeplessness and restlessness at night.

It is not enough to read about different cures : it is important to follow the reading by Self-suggestion and practice. As I have said elsewhere, there are many forms of Self-suggestion. One is to give a quiet order to the “Manager” within : tell this Manager that you must and will be made perfectly comfortable and easy.

In “Curative Exercises,” there are offered remedial exercises to remedy Want of Attention. Many people cannot, or will not, get over their excitement, because they cannot, or will not, attend to anything with a healthier interest.

(133) WHAT FOODS GO WELL TOGETHER

*Could you put a sample list of foods (in "Healthward Ho!") which might be taken at one meal, or in conjunction with each other, or in one day at intervals—*

(133) What foods whose magnetic vibrations would not quarrel in our system and produce discomfort?  
 Foods go well together?  
 —F. H. C.

We do not want excessive strictness. For example, some people state that two different Proteids should never be used at the same meal. This is sheer nonsense. Personally I have found the best results in thousands of cases from a blend of different Proteids, such as we get in "Emprote." But a few hints will be of use with regard to decidedly incongruous things. Our aim should not be to get the narrowest possible diet, as so many cranks tell us to, but to get the widest diet which keeps us fit and does not offend our conscience.

As a rule, cooked vegetables do not go well with fruit at the same meal, as the juices of the vegetables and the juices of the fruits are not friendly with one another.

Many forms of cereal foods also go badly with fruit: a decidedly wrong combination would be pastry with rhubarb. Another bad combination, which is so common with haphazard "vegetarian" meals, is potatoes (or other root-vegetables) with macaroni, followed by pudding. This gives an excess of starchy stuff.

As a general rule, if people have simple meals, they will not be in danger of suffering, provided that these meals are fairly well balanced. Here are three sample meals which could be taken on one day. The régime would not suit every one, but it would be worth trying by most people.

Fresh fruit, or fresh fruit-juices, with distilled water, sipped before breakfast.

If breakfast is taken, it could be of "Emprote," or of E. M. Proteid Training Biscuits, or E. M. Breakfast Food (with milk or cream), perhaps with a few stewed (but not sweetened) prunes, or fresh or roasted apple.



The midday meal could be of cheese, with salad material (plain, or dressed with pure oil and lemon-juice), and a few biscuits.

The evening meal could be one of the "Quick and Easy Recipes," with green vegetables (cooked conservatively in an "Empress" Double-Pan Cooker, or a Casserole), and possibly a little Wheat-apple Conserve, to follow.

Then at night, there could be a cleansing drink, perhaps either of pure vegetable soup, or hot water and unsweetened lemon juice.

### (134) IS SOLITUDE BAD ?

*Is solitude bad ? I am a bachelor, and I am often told that I should go and visit people and make friends ; but I do not feel inclined to do this. I am quite happy*  
 (134) Is Soli- alone : I have plenty to think of, and, unless  
 tude Bad ? I am with absolutely congenial people, the  
 presence of people is rather apt to disturb me  
 than to help me.—R. H. C.

Emerson points out what the ideal is. It is to learn so to live that among a crowd one preserves all the independence which one can have in solitude. Conversely, one should learn how, in solitude, to preserve all the feeling of companionship and interest which one can have in a crowd.

Solitude teaches its own lesson ; and, in so far as it teaches this lesson, it is good ; but it is bad if it does not fit a person for ordinary life. The enquirer should read the work of Nietzsche and his description of Zarathustra. This Seer lived in solitude until he was ready to go down among the people and teach them : then he came down among them and taught them for a time ; and then went back to solitude. The Master went into the wilderness before his Ministry, and at intervals during his Ministry insisted on going apart and being alone. And the same is true about most ascetics and prophets.

So also Demosthenes trained himself for oratory by practising for years alone. In fact, solitude has been the practice of nearly all great men. It has given people time

to think. It is during solitude that the chief inspirations have come, although there are a few who got their chief inspirations, not in the desert, nor in beautiful and grand scenery, but in a crowd.

Solitude and silence are closely connected together. These practices should give people self-control, and should help them to digest and assimilate, and to get into perspective, many ideas which they have, as it were, hastily swallowed in the crowd. We need to go apart and think things over.

I could quote hundreds of instances of the value of solitude in helping people to live more successfully and usefully among men ; and we need only to think of the value of sleep, which is a special example of solitude and silence, in order to realise what it does for us.

It is not necessarily rest : it may be the development of undeveloped faculties, especially the Spiritual ; and this may be just as hard work and just as important work as the development of the Intellect.

The answer to the question " Is solitude bad ? " is this. Judge it by its all-round results after a fair trial. If solitude unfits you for life—if it disgusts you with most persons and most things—if it makes you unkempt and dirty—if it makes you unpleasant to be with—then it is bad. But it is not so much solitude which is bad, as the way in which people use it.

If it matures a great character, or even one single great idea, then it is good. It need not be long ; there is no necessity for remaining in a desert for six years. Ideal solitude may be the solitude of a few moments—possibly in a great crowd ; it is not necessarily absence from all other human beings : it is rather the power to isolate oneself from undesirable impressions, and to retire within oneself to one's eternal stronghold.

But for most people solitude is as essential a food as Proteid. It is the best condition for rest, for the preparation for work, and last, but not least, for the digestion and assimilation and the fruition of work, just as sleep is, and as (according to those who believe in Re-incarnation) the intervals are, between the successive lives on earth.



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**N.B**

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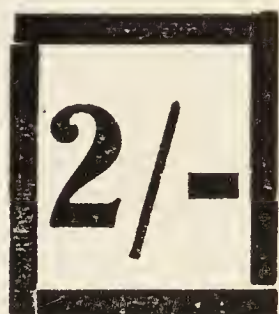
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